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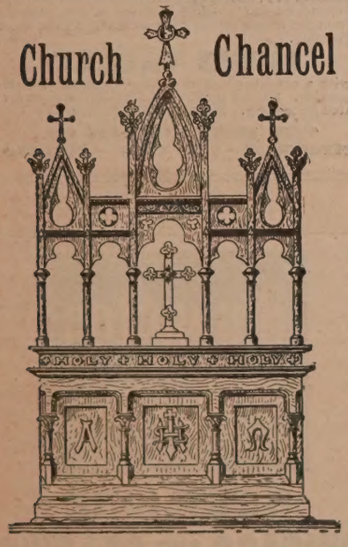

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Saturday, September 22, 1894

News and Notes

SINCE THE RETURN of Dr. Burtsell from Rome there has been a revival of reports that Archbishop Corrigan is under suspicion at headquarters and that he may find it convenient to pay a visit to the Vatican at no distant date. Notwithstanding the declaration of absolute allegiance to the Pope which he was obliged to deliver last year in his own Cathedral in the presence of Mgr. Satolli, he is now said to have been guilty of insidious and perfidious opposition to the apostolic delegate. The charges, it is asserted, are accompanied by documentary evidence partly consisting of the Archbishop's own letters. All this is, no doubt, a sequel of the McGlynn case as well as of the notorious disagreement between Archbishops Corrigan and Ireland.

DURING AN EXCURSION to Bolton Abbey and its neighborhood, one of the party in attempting to jump the "Strid," a narrow gorge through which the river Wharfe rushes with great force, fell backward into the whirling current and was carried onward in a moment into a whirlpool more than a hundred feet beyond. Canon Utterton, who was present with his family, threw off his coat, and plunging in, succeeded with great difficulty in rescuing the drowning man. The Canon himself was almost exhausted, as there was a strong undercurrent, and was barely able to get his arms through the life belt which was thrown to him. At last reaching the bank in safety, the poor fellow whom he had rescued, clasping him, exclaimed: "Oh, sir, you have saved my life." "Go and make good use of it," was the calm reply of his preserver. The good Canon has been awarded the bronze medal of the Royal Humane Society.

"PEOPLE who have their eyes open and know what is going on," says *The Lutheran World*, "have long been aware of the fact that in New York City, and some other large cities, the Episcopal Church is outstripping all others. Whether this communion has a patent for doing the Lord's work may be questioned. At all events, the following, from a letter in *The* (Baptist) *Standard*, of Chicago, from New York, shows that they are pursuing a policy which other churches may imitate without violating canons or resorting to Apostolic Succession:"

> The Episcopal Church of this city is making wondrous strides forward, and the sources of its increasing strength are found in the multiplication of mission enterprises. Bishop Potter is showing rare skill and judgment in the pursuit of this policy. He believes in outposts which shall become recruiting centres for some church or churches nearest to them. Here Sunday schools are organized and through these families are reached and brought into the public worship. By means of these multiplied missionary agencies this Church has made advances beyond all other religious organizations in our city.

THE PERFORMANCE of a Passion Play is not, as is perhaps commonly supposed, peculiar to Ober Ammergau. A traveler in Bohemia has heard of one at Horitz, which he thinks better in some points than the more celebrated one of Bavaria. It has been, until quite lately, unknown beyond its immediate neighborhood, owing to the lack of railway communication. It is to be exhibited this year every Sunday in August and September, and throughout the summer of 1895. For the sake of the preservation of the religious reverence of the simple people who engage in it, it is to be hoped easy railway communication with their district may be indefinitely deferred. The charm of the quaint survivals of bygone times is soon impaired when they become a spectacle for idle tourists, and the poor people awaken to the fact that their doings are regarded as something remarkable. The religious sentiment which redeems them from criticism is then evaporated, and all that made their continuance tolerable is lost.

THE DISCUSSION over Mr. Gladstone's "Heresy and Schism" article still continues in the English papers. The question as to whether he intended to praise or blame the defenders of the Christian Faith in the London School Board has been set at rest by a letter from Mr. Gladstone himself to *The Record*, in which he says that he wrote without the smallest reference to the school board controversy, but was only expressing the sentiments entertained for many years. We suppose it will still be in order to inquire whether he considers those sentiments to have any relation to that controversy, and if so, in what way. In short, the real question seems to be, what does Mr. Gladstone mean? It is observed that the article has raised a new hope in Non-conformist bosoms. *The Baptist* ends its comment on the subject by this moving prediction: "If he can but get rid of his early and family bias toward Mother Church, we may see him a Non-conformist, and even a Baptist, yet."

THE ENGLISH *Church Review* ventilates some of the difficulties of the word "Protestant." To begin with, it is a description from the negative side. It puts the negative before the positive, the destructive before the constructive. It is too indefinite. It "protests" against the Roman Church depriving the laity of the cup in the Holy Communion, but it cannot protest against the Quakers depriving the laity of both elements; for are not the Quakers themselves Protestants? The Plymouth brethren, numerous in England, may not refuse to give the cup in their Communions, but they themselves baptize in the Name of Jesus, not of the Trinity, yet none would deny that they are Protestants. One kind of mutilation of one sacrament is to be protested against, but the mutilation of the other, or the clean sweep of all, is part of the system of those whom every true Protestant must greet as fellow Protestants. Perhaps no better illustration of the absurdity of a merely negative designation could be given.

THE NEW RULES to govern athletic contests, which have just been formulated at the Northwestern University at Evanston, seem to be a decided step in the right direction. Of late years the physical has threatened to obscure, if not to exclude, the intellectual in many of our colleges. There has been well-grounded suspicion that young men were often allowed to slip through the course to graduation with an extreme minimum of mental outfit, because of their prowess on the ball ground or in the boating contests. The new rules, if strictly administered, are likely to put an end to such a state of things. Not only is it required that no student shall take part in any athletic contest without first obtaining a written certificate of approval from the director of the gymnasium, but further, that none shall be allowed to enter for such contests unless they have succeeded in maintaining a certain standing in the class room work. If this last requirement is carefully observed, it will, to a great extent, do away with the most serious objections to athletic sports as now pursued in our colleges. It is altogether worthy of adoption in such institutions generally. People send their sons to college for intellectual training in the first place, and it is intolerable that that should be sacrificed to mere physical development which can be obtained as well elsewhere.

THE COMTE DE PARIS, lately deceased, was favorably known in this country for his connection with the great Civil War. Together with his brother, he came to the United States in 1861 and solicited permission to serve in the Union army. The two princes were gladly welcomed, especially as the official attitude of France under Napoleon III was not the most friendly. They were given positions on the staff of General McClellan and served in the Army of the Potomac for the greater part of the year. The result of this experience appeared in the History of the War by the Comte de Paris which was hailed at the time of its publication as an able and impartial contribution to the great subject of which it treated. The Count was in fact a man of fine intelligence and vigorous mind. He published many pamphlets and essays upon subjects of current interest. As the grandson of Louis Phillippe, he was heir to the Orleanist interests in the throne of France and represented the ideas of constitutional monarchy in opposition to the elder house of Bourbon. Since 1873, however, the two lines had become reconciled. The Count was indeed a very moderate royalist and was concerned in no revolutionary movements or intrigues against the French Republic. In 1886, owing to circumstances connected with the marriage of his daughter to the son of the King of Portugal, he was banished, under a law which included the heads of all families that had reigned over France. Consequently, he died in exile. His own disinterested course together with the recent action of the Pope in French politics, rendered his death a matter of no political significance.

FATHER IGNATIUS is not noted for mildness of speech. He has recently freed his soul on the subject of preaching in the English Church. It is high time, he says, something was done to prevent the grievous torture that is inflicted every Sunday upon so large a number of our church-going population. "Why," he asks, "should people who are utterly unable to preach be compelled to do so Sunday after Sunday for the whole course of their natural lives? They are a misery to themselves and a torture to their fellow creatures, and they cause many persons to dread the Lord's Day and the House of God." This is one side. Bishop Huntington gives the other, as a result of his observations on a recent visit to England. He considers that the preaching power of the English Church is rather underrated. He heard no distinguished preacher and none on any signal occasion; but all the sermons were direct and vigorous in style, sound in doctrine, well-constructed, and not without literary accuracy and finish. He ascribes the high average to the effect of the university training on minds of even moderate native ability.

A CURIOUS ACCOUNT comes to hand of a convention of Polish Roman Catholics in Cleveland, Ohio, indicative of a revolt against ecclesiastical authorities. The members of a congregation in that city had objected to the removal of their priest, and since their expostulations were not heeded, they seemed to have planned a secession on a large scale. At the convention which followed, fourteen churches in widely scattered regions are said to have been represented. The convention was presided over by "The Archbishop of North America," who naturally turns up on such occasions. It was decided to repudiate the authority of the Pope and to form a new ecclesiastical body to be called the "American Catholic Church." At least such is the newspaper report. The Polish element of the Roman Church in this country appears to be peculiarly difficult to deal with. The trouble seems to lie in certain national peculiarities and jealousies which the authorities have failed to appreciate. The attempt to ride rough shod over the feelings and prejudices of these people has caused many local conflicts, and now a wider revolt is threatened. What might have been prevented by tactful management, can now only be healed with difficulty. We do not agree with those who seem to expect great good from a movement which rests on no more solid basis than quarrels about the tenure of pastorates. Neither can much be hoped for from the leadership which seems to have been accepted by this Cleveland convention.

ONE OF THE POINTS strenuously urged in our columns, in connection with the subject of liturgical music, has been the eminent appropriateness of the Gregorian Tones for Church services, and the manifest unsuitability of the modern Italian and French music so largely used at the present time by our choirs. The decree, just issued by the Congregation of Rites, as reported by *The Catholic Mirror*, is right in the line of that which we have been advocating. Referring to music in the Roman Catholic services, it urges "reliance upon the Gregorian chant as a mainstay, severely forbidding the use of profane music, especially if it be inspired by theatrical motives, variations or reminiscences, and also putting under the ban, fantasias on the organ by such as are not capable of doing it with decorum and in a way calculated to foster the piety of

the faithful." *The Sacred Heart Review*, commenting upon the decree, still further emphasizes the points we have made. It says:

> The only really "religious" music is the Gregorian and that founded upon it and preserving its spirit. To the ordinary worshiper who cares about music at all, fine music by the choir is mostly a distraction. The Gregorian has this distinction, that it does not distract, but to the man with musical sensibilities brings added devoutness. The cheap imitation of cheap Italian music heard in many of our churches is rarely well done, and results in merely teasing, annoying, and distracting the worshiper. The simple Gregorian or modified Gregorian Mass, sung in unison by a country choir, and not even as well rendered technically as the other, is yet genuinely religious in character and in its effect upon the worshiper.

We see by English papers that some well-known Mission preachers such as Canon Body, Canon Knox Little, and others, are expected to come over to this side to take part in the great co-operative "synchronous" Mission which it is proposed to hold in Eastern cities next Spring. It is to be hoped these gentlemen will examine narrowly into the character of this undertaking before they consent to bear a hand. What with Moody tabernacles and revivalistic "Gospel tents," Salvation Armies with their tambourines and tom-toms pervading the streets, and all the more or less Evangelical sects, in theatres, halls, and meeting-houses, the danger is that Christianity will take on such a grotesque and piebald appearance, and the average man will become so dazed amid the various religious treats spread forth on all hands for his delectation, that the result must be anything but the furtherance of Gospel truth and righteousness. The Church has never before become sponsor of such a movement as we understand this to be. We can hardly believe it can even be successfully inaugurated. We shall be more than surprised if the various denominations are willing to engage in such a work at the summons and, as it were, under the banner of the Episcopal Church. If it should be carried through on the lines proposed, it is probable that the lessons taught by its results would render it the last undertaking of the kind in this generation, unless we are to expect that a different law will govern here from that which has ruled similar movements in times past.

The Church Abroad

Under the imperative advice of his physicians, Bishop Hornby has sent in his resignation of the Bishopric of Nyasaland.

The death is announced of the Rt. Rev. Henry Bond Bowlby, Bishop Suffragan of Coventry, and Archdeacon of Birmingham. He was consecrated Sept. 27, 1891.

A proposal to confer the title of archbishop on the Bishop of Cape Town, Africa, at the next synod, is causing considerable discussion.

A pastoral staff has been presented to the Bishop of Melanesia by the boys of All Saints', Auckland, New Zealand. It is unique, being made of the wood of the old "Southern Cross," the mission schooner. It is made in four sections; a handsome floriated crozier of carved cedar, with a cluster of palm leaves at its base, and bearing the constellation in silver stars across it, forms the top section, the middle one being also of cedar, and bearing the words, "The Holy Church throughout all the world doth acknowledge Thee." The top and bottom sections of the staff are of kauri, and bear suitable inscriptions bordered with Maori designs; the parts are joined together by broad silver bands with a boss of cedar on each.

Canada

The Bishop of Huron is to preside at the convention of lay workers and Sunday school teachers, which has now become an annual meeting, and will be held this year at Brantford, on Oct. 31st and Nov. 1st. St. Jude's church, Mt. Brydges, has been much improved, the interior having been completely renovated. The semi-annual meeting of the diocesan branch of the Huron Woman's Auxiliary is to be held at Stratford, on Oct. 17th. One of the subjects of special interest to be discussed, is the appeal made at the last session of the synod of the diocese to the Woman's Auxiliary, asking that among the objects for which it works, the missions in its own diocese may be included. The synod "earnestly urges upon the clergy and laity of the diocese, the forming of branches of the Woman's Auxiliary in connection with each congregation." Old St. Paul's church, Woodstock, had its Sunday school picnic on the 24th, which was attended by about 300 children. The various societies in connection with St. James' church, Ingersoll, have presented handsome gifts and addresses to their pastor, the Rev. T. H. Moorhouse, and his wife, on the occasion of their departure for a new field of labor.

The little church of St. Andrew's, at Centre Island, Toronto, is to be enlarged, as it is too small for the needs of the district, many people having to be sent away every Sunday. A committee has been appointed to raise the amount required, about $600. An effort is being made to pay off the small debt of about $200 on St. Paul's church, Singhampton, which is a neat little building put up a few years ago. Over 100 boys of the Church Boys' Brigade, have been under canvas at Norway, in the diocese of Toronto, in August, the time fixed for the first annual camp. There were four companies in camp, of which No. 1, St. Cyprian's, was awarded the palm for the excellence of its drill and discipline. Morning and Evening Prayer were said daily after the usual drill. On Sunday morning, the boys paraded to St. Saviour's, East Toronto. A good deal of attention has been attracted to this society of late in Toronto, and there are now nine companies in the deanery. Its main features are: the threefold pledge made by its members of sobriety, purity, and reverence, and its military appearance, its drill, and discipline. Boys between 12 and 18 are admitted, though in some cases those a year or two younger have been allowed to enter.

The Harvest Thanksgiving service in St. George's church, Guelph, diocese of Niagara, is to be held on the 27th. The boys of St. James' choir, Guelph, had a week's camping at Puslinch Lake, under the care of the rector, in July. The church of St. Thomas', St. Catherine's, from the report just published, stands second in the diocese in Sunday school work. Christ church cathedral, Hamilton, is the only church with a larger number of pupils on the roll.

An interesting account of mission work at Moose Fort, on the western shore of Hudson's Bay, was given in St. George's cathedral, Kingston, on the 19th, by the Ven. Archdeacon Winter, whose field of labor lies in the far north. Moose Fort is cut off from the rest of the world except when once a year a ship brings supplies from England; and gifts from Canada intended for the mission have to make a circuitous route, as they must be sent to England to meet the ship for Hudson's Bay there.

An ordination service was held in the cathedral, Quebec, on the 9th. There were six candidates, four for priests' and two for deacons' orders. One of the latter is a son of Bishop Dunn of Quebec. The Rev. A. G. H. Dicker, rector of St. Paul's church, St. John, New Brunswick, whose musical gifts are so well known, intoned the service, which was full choral. The Bishop of Quebec held a Confirmation at Sandy Beach, on his return from his Labrador visitation tour. He held a visitation of the clergy and conference at Bishop's College, Lennoxville, the first week in September. Rooms were secured in the college, where the clergy were entertained. The conference was conducted on the same lines as those held by Bishop Dunn's predecessor, the Rev. Dr. Williams. The Dean of Quebec, the Rev. Dr. Norman, preached the opening sermon. A large number of papers were read, and interesting discussions of subjects connected with the life and work of the Church, were held. The convocation of Bishop's College held a special meeting on the 7th.

There was a large meeting and a good number of the clergy present, at St. James' church, Bridgetown, diocese of Nova Scotia, on the 14th, when the constitution for the Sunday School Association of the Deanery was considered and adopted. The rural dean is *ex-officio* president. Several good addresses were made by the clergy, after which the first service for the association was closed with the doxology and benediction. The Avon ruri-decanal chapter held the last meeting in the parish of Falmouth, on the 14th. Two services were held, one in St. George's church, Falmouth, and the other in St. Michael's, Windsor Forks, at both of which bright addresses were given by the rural dean and others.

The first of a series of meetings to be held on behalf of the "Mission Canonry," to be established as a memorial of Bishop Medley, the late venerable Metropolitan, was held in the beautiful little church of St. Agnes, at Mt. Middleton, diocese of Fredericton, on the 17th. This church was the last consecrated by the late Metropolitan, and was completed by him after his own designs, on the death of his son, Canon Medley. The idea of the proposed memorial is to endow a mission canonry in the cathedral, Fredericton. The "Medley Missioner" will be at the disposal of the Bishop, always ready to fill temporary vacancies caused by ill-health, overwork, or other reasons. The sum needed is $15,000, and, as the scheme seems very well thought of in the diocese, it will probably be raised. The Church Sunday School Association of the city of St. John met on the 20th, when the Rev. Mr. Hoyt read a paper on "The rural element of the Sunday School Association in this deanery." It has been the custom for some time in the city of St. John to have cards placed in the hotels, bearing a list of the respective services held in each of the Anglican churches. These have now been united, making a large card giving full lists of all the Anglican services in the city, and it is well gotten up and nicely framed. A deanery meeting was held at Christ church, Maugerville, on the 6th, at which a number of the clergy from neighboring parishes were present.

A great deal of attention is attracted to the diocese of Algoma at present, in consequence, partly, of the approaching resignation of the Bishop, Dr. Sullivan, to take effect at the meeting of the provincial synod next autumn. Many plans have been proposed for the better support of this missionary diocese, but objections are made to most of them. A letter by a well-known layman has just been published, urging that a conference of the clergy and laity of Algoma itself, be called together, to consider the best method of carrying on the Church's work there, instead of the whole matter being decided by those outside the diocese. The writer says the question the Church has now to deal with is not one of simple administration, but of reconstruction, the re-arrangement of Algoma, with possibly a new diocese to be set off. The Bishop held a Confirmation at All Saints' church, Gore Bay, lately, and at the close of his sermon congratulated the congregation on the improvement in the church since his last visit. He returned from his visitation in the Nepigon district in the end of July, and then prepared for his tour among the island missions. Bishop Sullivan's health necessitates his spending some time next winter at Mentone. He will sail for Europe in November.

A new lectern has been given for the restored cathedral at St. John, Newfoundland, and it is said that a pulpit has been presented to the Bishop also. There have been 22 applications for the rectorship of the cathedral. The synod of Newfoundland was delayed, owing to the absence of the Bishop in England on diocesan business, and was called for August 14th. The annual children's service took place in July, when St. Thomas' church was filled with nearly a thousand little ones, from the three city parishes. An interesting service took place in St. Lawrence church, Belleoram, lately, when a young man who had been been brought up a Methodist, received the rite of Holy Baptism, and was made a member of the Anglican Church.

Bishop Saumarez Smith, Primate of Australia, has been visiting Winnipeg during the summer, and it is interesting to hear of his meeting with his fellow student of 40 years ago, Dr. Machray. Both were Cambridge men, and now after the lapse of years meet on the other side of the world, one Primate of Australia, the other, Dr. Machray, Primate of all Canada. Dr. Smith had a most brilliant record at Cambridge, and was consecrated Bishop of Sydney in 1889. St. George's church, Winnipeg, is progressing rapidly, and promises to be satisfactory in every respect. It is expected to be ready for occupation in November. The Rev. B. Baring Gould, secretary of the Church Missionary Society, England, visited Winnipeg at the end of August, when an informal reception was tendered him at Government House by the Lieutenant-Governor and Mrs. Schultz. A large number of the local and provincial clergy were present. A meeting was held in the evening, in the school house of Holy Trinity, Archbishop Machray in the chair, when interesting addresses were given by the Rev. B. Baring Gould, and Miss Cox, lady missionary from Japan. The dean of Rupert's Land has just been appointed Hon. Secretary for Rupert's Land of the Church House of London, England, which is to be a centre for the world's work of the Church of England, and was founded in 1887 to commemorate Queen's jubilee.

The corner-stone of the new Christ church, Vancouver, diocese of New Westminster, was laid July 28th, with impressive ceremonies by the Grand Lodge of Free Masons of British Columbia. A special service was held before this part of the proceedings, by the rector, the Rev. L. N. Tucker, formerly of Montreal. The building will be a fine one, and will be the second stone church erected on the main land of British Columbia.

The first monthly meeting of the city chapters of the Brotherhood of St. Andrew was held on the 3rd, in St. Martin's church, Montreal, under the presidency of the Rev. G. O. Troop, who gave an able address, drawing attention to various matters mentioned in the *St. Andrew's Cross* for September, among others the successful working of the Brotherhood Home in Chicago. The next meeting is to be held in Grace church parish, on Oct. 2nd, during the session of the convention in Washington, that the Montreal members may be united in spirit with the great evening meeting of that day.

The corner-stone of the new baptistery of the church of St. John the Evangelist, Montreal, was laid on the 25th. There was a procession of the clergy and choir from the church. Special prayers were said and hymns sung. An inscription was placed inside the stone, showing that at the baptistery was erected to the memory of T. Charles Spence, co-founder of the church. The Bishop held a Confirmation at St. Andrew's church, Sault au Recollet, on the 19th. The church parade at Trinity church, Montreal, on the 26th, was a pretty sight, when a number of the officers and marines of the North American squadron, then in the harbor of Montreal, marched to morning service. After a week's rest in the middle of August, the Bishop of Montreal resumed his visitations. The new tower of St. George's church is progressing rapidly, and will be a great addition to the already beautiful building.

New York City

The mission church of the Holy Cross has added to its clergy staff a new priest, the Rev. Wm. Wirt Mills. He will be much in demand for the growing work of this church in the crowded district of the city, among the poor.

The fall campaign at St. Bartholomew's parish house will be opened on Tuesday, Sept. 25th, with a series of special services for a week. The object of these services is the study of holiness, and special preparations have been made to render the series attractive. The themes, "Bible Holiness," "The work of the Holy Spirit," "A clean heart," and kindred topics, will be presented by speakers from different parts of the country, and some from without the Church. The great Rescue Hall, which holds 1,000 persons, will be the place, and four services will be held each day during the week.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, will increase its privileges of worship early in the autumn, by adding a celebration of the Blessed Sacrament at an earlier hour every Sunday morning than has heretofore been the case. The seats will be free, as at the popular night service, and on account of the church's location, which is central to the business and hotel region, it is hoped to reach many strangers and persons not on the pew lists of the parish. A school has been established expressly for the new choir boys, and intended to provide for their secular education. A service will be held in October for the admission of a number of new deaconesses, graduates of the Training School for Deaconesses.

Barnard College entered on its 6th year this month. During that period it has grown far beyond the expectations of its most sanguine friends. The perplexing question confronts its authorities, this fall, of how to accommodate an undergraduate department of over 80 students. It has been decided to remove to adjoining buildings some of the classes and laboratories, which, though inconvenient, is found the only solution of the difficulty. Dr. Gregory, who is in charge of the department of Botany, returned from Europe last week; she has been spending the summer in Berlin, pursuing special lines of investigation. The scholarship in memory of Miss Ella Weed will be available this fall. The fund is not quite complete, but so large a part has already been subscribed that the friends who are raising it have generously offered the income to the college for immediate use. The competitive scholarship, offered by the trustees to the student passing the best entrance examination to the freshman class, has been won by Miss Ida Eloise Wells, of Rahway, N. J. In graduate work, Columbia College offers to women, through Barnard College, upon the same terms as to men, 92 different courses of study, all counting in qualifications required for the degrees of M. A. and Ph. D. There is displayed a strong inclination among the recent women graduates to enter the comparatively new field of sociology and political science—many applications being received throughout the year, for work in that department.

The notable work at St. Bartholomew's Parish House includes a vigorous Men's Club. The club started with 180 members, and by last account had increased to about 300. The well-stocked reading-room has proved a great attraction to the young men of the vicinity during the hot months of summer. A library is one of the adjuncts of the club. A series of Popular Talks have been given by men of note, and were largely attended. The gymnasium is the most attractive feature. Although the club is not strictly self-supporting, it is more nearly so than any other organization in the house. The Boys' Club has instruction classes, the most successful being those in bookkeeping and carpentry. The Kindergarten has greatly increased, and is associated with mothers' meetings. The Rescue Mission is perhaps the most unique work centred at the parish house, and more nearly demonstrates that the work here centred is not restricted to parish lines, in the ordinary sense, but is of far-reaching influence. By the last completed report of a year's energies, 100,000 people had attended in the fine "Rescue Hall," provided by the Vanderbilts for the purpose. Gradually, but surely, the problem is here being worked out, how to best reach, and in many cases, save the large class of men who had been considered lost and given up by friends, families, churches, and even by saloons who no longer found any profit in them. Of this hopeless class, 4,000, during the period named, asked for prayers, and a multitude of them have begun and still continue to lead correct lives. A most important step forward has been the organization of the New York Bible Club, which is associated with this mission, which provides, as already described in the columns of THE LIVING CHURCH, a temporary home for reform of hopeful cases. Mrs. Wm. H. Vanderbilt takes a noble interest in this part of the work especially, and handsomely aids it from her private means. The men themselves, who represent the poorest of the outcast poor, contributed last year $1,075.66. All this went to provide lodging tickets, lunch tickets, and loans, for poor fellows who were trying for work and needed help. Special donations have been provided for Friday night free suppers. These suppers cost about $13 per week. The mission is fortunate in its vigorous leader, Col. Hadley, and in the hearty working together of those who assist. The Rev. Dr. Greer gives the work his careful backing up at all times. One of the most trying features of the mission is the effort to secure employment for those deserving it. Many do not really desire it, and do not remain in places secured for them, which adds to the difficulty of the problem. With the aid of the clinic, already described in these columns, careful attention has been given to sick women and children. One missionary from the parish house, a layman, visited last year 2,263 families in the tenement houses. A practical aid to respectable poverty is afforded by the temperance restaurant of the parish house. From a financial point of view it has never been a success, but report shows that it has been of immeasurable benefit to its poor patrons. Besides the Friday night suppers in the Rescue Mission Hall, there are suppers given to the Mothers' Meeting, Girls' Club, men's and boys' clubs, and refreshments at Thanksgiving and Christmas on a large scale. This element is one great secret of success in reaching and influencing the poor. The cost last year was $5,746.34. In the clothing department there was distributed 2,460 garments. Of these 212 were given away, and, it is significant to add, that 1,476 were paid for by the poor. The amount received from the sales was $346 27, which was expended in the purchase of blankets, comfortables, etc., and used during the year in connection with the work for the poor. An immense Sunday school is maintained at the parish house, drawing children from a widely scattered region. The primary department alone numbered last year about 500 children. The work is conducted according to an improved method, with systematic gradings, and reports from branches. A sewing school has been large, and very successful. A Penny Provident Fund has paid out to depositors, $1,076 53, and $705.76 remained on deposit. Not least of the house agencies is the Girls' Club, which is divided into sections. During the year of last report, the remarkable showing of 528 new members had joined the Evening Club, and 333 the Afternoon Club. The latter is for school girls. There have been classes in millinery, dressmaking, machine sewing, cooking, typewriting, stenography, and bookkeeping, in the Evening Club; and in plain sewing, embroidery, drawn work, crocheting, cooking, and typewriting, in the Afternoon Club. A physical culture class is successful, and has grown so large that it has had to be divided. The beautiful rooms devoted to these clubs are perfectly equipped for the various sorts of classes, and all summer are utilized as places of recreation. The clubs also have a share of the benefits of the fresh air charity. The Girls' Club has a library of its own, and arranges annually musical drills, lectures, entertainments, baths, and whatever will bring girls together.

Philadelphia

It is announced that a Mission is to be held during November, by St. Timothy's and St. Alban's churches, Roxboro'; St. Stephen's, Wissahickon; and St. David's, Manayunk, when a series of sermons will be preached by the Rev. E. A. Bradley, D. D., of St. Agnes' chapel, New York City.

The parish building of the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, of which mention was made in our last issue, is to be re-modeled. On the first floor will be a chapel and four class-rooms; in the second story an infant school room 30 by 39 ft.; a kitchen, 12 by 13½ ft.; and a reading room 10 by 12.

The Rev. Dr. I. Newton Stanger, of the Atonement, who has been spending several weeks in the woods of the Adirondacks, inaugurated the autumn services on the 16th inst. The Sunday schools also resumed their regular sessions on the same date, and the prospects for increased membership are encouraging. During the last term the attendance increased nearly 50 per cent.

Bishop Whitaker returned to the city on Monday evening, 10th inst., after an absence of nearly nine weeks. While abroad he passed a large portion of the time in Switzerland and France. It is probable that the date fixed, Oct. 17th, by the committee, for the celebration of the 25th anniversary of his consecration, will be changed, as on that day the House of Bishops will meet for the election of a missionary Bishop for Olympia. It is stated that the sum to be raised will not be devoted, as originally proposed, to a scholarship in the Divinity School, but will be handed over directly to the Bishop.

Christ church mission, Franklinville, was recently the recipient of a handsome brass altar desk, which was blessed and used for the first time on Sunday morning, 2nd inst., by the Rev. T. J. Taylor, priest in charge. This mission is partly provided for by the convocation of Germantown. In a population of 1,000, it has an average attendance of 80 on Sundays. During the year ending April 30th last, there were, Baptisms, 14; and two persons confirmed. The Bishop Potter Guild (of young men), Guild of St. Faith (young women), and the Ladies' Aid Society, are doing active work. There are also St. Mark's Guild for boys, and the Guild of Happy Voices, for girls. In the Bible classes and Sunday school (including 14 officers and teachers) is a total membership of 239. It is announced by the priest in charge that open air services will be held on the lawn in front of the church on the 16th inst., at 5 P. M.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

Waterman Hall, the Diocesan School for Girls, will enter upon its sixth academic year, on the nineteenth of September.

The Western Theological Seminary opens on Saturday, September 29th, for the eleventh year of its existance.

CITY.—It is proposed to form a social club for young men in connection with the work of St. Andrew's church. It will meet in the Chapter House and may devote itself to whatever occupations it sees fit, under the conditions mutually accepted by the Brotherhood with consent of the rector, and the club. It will be free to use the building for any ordinary purpose of entertainment on nights agreed upon. There will be a small gymnasium, and other conveniences for recreation and amusement. It is expected that the building, when completed, will be 20x60 feet in size—sufficient for the assembling of an hundred or more people. To membership in this club all the young men, not only of the parish, but of the community are invited, with the assurance that all the freedom of social privileges will be granted, not inconsistent with the principles above suggested.

Vermont

Arthur C. A. Hall, D.D., Bishop

In the Green Mountain diocese, seven missions are in charge of the Rev. Gemont Graves; all but one were served on a late Sunday: Birch Hollow had services from Ms. F A. Wheeler, a lay reader; East Georgia, Milton, and Milton Borough, from the Rev. Mr. Graves; the new mission at Jericho, from Mr. W. C. Hopkins, Jr., lay reader; Underhill and Cambridge Borough, from the Rev. Louis A. Arthur, who had a walk of 25 miles on the day before. There was at East Georgia, a Communion memorial of Miss Sarah A. Hyde, founder and benefactor of the church. Soon after there was the annual memorial sermon of her, prepared by the Rev. Mr. Graves. On these anniversaries, the church is thronged, people bring flowers, and then in a body resort to her grave and bury it beneath offerings of fresh flowers. This custom reminds us of the manner of honoring primitive saints. If the ancient methods revive, there are few in our day more worthy of such remembrance than Miss Hyde, whose life-long devotion and benefaction for the Church inspire these ever interesting memorial services.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The 42nd session of Roanoke College, Virginia, opened on the 12th inst., with the largest enrollment for 17 years, which is especially gratifying in these times of financial depression. The students already present represent 13 States and territories, and Korea. The annex to the library, erected during the summer, is completed, and the books arranged in it for the daily use of the students. Roanoke now has a building 95 ft. long, 30 ft. wide, and through the wings of the annex 72 ft., devoted exclusively to the library and reading-room.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—The frightful calamity which overtook the northern part of this State two weeks ago by the burning up completely of several towns, the frightful loss of life—the exact number of which will never be known; the heroism of engineers, conductors, and brakesmen, who saved hundreds of lives at the peril of their own, have passed into history. But that hour of trial, with all its terrors, can never be effaced from memory. Eye-witnesses say words cannot express what those people went through in so short a space of time—thousands fleeing from a cyclonic flame of fire to find refuge in anything that would afford them protection, plunging into creeks, rivers, wells, sand-pits—anywhere to escape the fiery tornado. Never before in the history of this State has such a calamity befallen its people. The town of Hinckley, a lumbering district with something like a thousand inhabitants, suffered the heaviest loss. So complete were the fiery elements in their devastation that only the tank house was left. Pine City did not fare much better; 95 bodies were burnt beyond recognition, and had to be buried in two trenches. Christians of all denominations forgot their differences for the time being and worked side by side in the cause of common humanity—Romanist and Methodist, Episcopalian and Baptist, vieing with each other as to who should do the greatest good in alleviating suffering humanity. The Brotherhood of man and the Fatherhood of God were here shown forth in all its beauty. Sunday, Sept. 9th, a memorial service was held at Pine City; on the platform were Methodist, Presbyterian, and Baptist ministers, Roman Catholic priests, priests of the Episcopal Church, and prominent laymen. Assistant Bishop Gilbert was selected to deliver the principal address. His whole soul went out in sympathy with the people in their grief;

he exhorted them not to be discouraged, but faithfully to look up and trust in God who would overrule for good the awful calamity that had overtaken them. The address was deeply pathetic, and listened to throughout in awful silence and deep emotion—tears streaming down the faces of many who heard him. Efforts are being made by a committee, appointed by the Governor of the State, to provide homes for the homeless before winter sets in; churches are needed —who will help?

The Rev. Stuart B. Purves, rector of St. Peter's church, St Paul, has, in addition to his duties at St. Peter's, accepted the rectorship of St. John's church, White Bear Lake, a very popular summer resort. St. Peter's choir boys spent a pleasant week camping out at Bald Eagle Lake. Christ church choir kindly loaned them the use of their tent and bedding after they had finished camping themselves.

A lady communicant of the Church, who desires her name withheld, has placed at Bishop Gilbert's disposal a sufficient sum of money to pay five district visitors, who will devote four afternoons in each week, in five parishes selected by the Bishop, to looking up absent Sunday school scholars and Church people. The district visitors are to be under the direction of Miss Sybil Carter, the deaconess. This novel experiment is to be in operation for one year, and if at the end of that time it proves successful, will be made a permanent institution.

The Rev. Dr. Wright, rector of St. Paul's, laid before his people Sunday, Sept. 9th, a plan for winter work. He is very anxious to start a Sisterhood to work in the parish, and if he can get six ladies who will devote their whole time to this work for three years, the Sisterhood will be started early this fall. He looks forward to the time when the rectory can be converted into a house for the Sisterhood, a new rectory and Guild hall to be built upon property adjoining the church, if it can be secured. Dr. Wright has been very successful in accumulating a handsome endowment fund, and there is no doubt but what success will crown his efforts in this new undertaking. Bishop Whipple desires to see a home for deaconesses established in this city. There is room and plenty of work for both.

Work amongst the colored people recently established here is beginning to take a substantial form, and looks very promising. The young colored man in charge, who is studying for orders, is working hard amongst the people of his race and gradually winning their affection. The little band numbers 12 communicants.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

At a meeting of the Richmond Clericus held Sept. 10th, the Rev. Messrs. J. Y. Downman, R. A. Goodwin, and C. R. Kuyk, were appointed a committee to formulate a plan to be suggested to the Richmond City Missionary Society, with a view to increasing its usefulness.

The Rev. B. M. Randolph, who recently underwent a trying surgical operation, has so far improved that he is able to sit up, and hopes to be out of bed in the course of a week. He will not, however, be able to undertake any parish duties for some months to come.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The general missionary, the Rev. Mr. Barnard, is spending his holidays at Port Allegany, and is kindly conducting services at that place during the month of September.

St. Timothy's chapel, Esplen, is now entirely paid for, and the people are turning their attention to the improvement of the premises.

The new chapel for St. Luke's, Latrobe, is under roof, and it is expected that All Saints' Day will find the building completed and in use.

Under the wise and constant supervision of the building committee, the new St. Stephen's, Sewickley, is rising rapidly. The stone work is almost complete and the roof is now being laid. It is confidently expected that the church will be ready for use at Christmas-tide.

Most of the Pittsburgh clergy were in their places during the national encampment of the Grand Army of the Republic, and in some of the churches special sermons were preached and services held for the benefit of the veterans. The Rev. A. R. Keiffer preached to a large gathering of military men at the 2nd Presbyterian meeting-house. The number, however, of those who attended church services was not large.

In his annual address, the Bishop strongly emphasized the need of three things in the diocese, viz; a diocesan house, a Church Club, and a division of the diocese. Several of the religious bodies have convenient and valuable buildings in Pittsburgh, while we have only two small rooms rented in a business block. Other dioceses have Church clubs, which are doing the very greatest service in advancing the interests of the Church. Other dioceses, not nearly so extensive or populous as ours, recognize the advantages to be gained by subdivision and more thorough and constant oversight, and are taking active steps that way. The Bishop lovingly urges upon the laymen throughout the diocese the importance of not being behind-hand in these things.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The Rev. A. A. Roberts, Ph. D., for the last four years in charge of St. Mary's mission, Vicksburg, preached his farewell sermon on Sunday evening, Aug. 26th, to a large and attentive congregation. Dr. Roberts leaves Vicksburg for a more extended field of labor as archdeacon in charge of the colored work in the diocese of Tennessee, with residence at Nashville.

Emmanuel church, Winona, has been improved by the addition of a new vestry room and a new roof made of the best heart shingles and painted. The spire has been taken down, remodeled, and re-built. The portico has been repaired, the windows put in order, and cash paid for all the work.

It has been suggested that the members of the Woman's Auxiliary, and any other women in the diocese, who desire to express the love and reverence they feel for the memory of their late Bishop, should devote their offerings for the ensuing year to the purchase of a tablet, to be placed in the chapel at Battle Hill, which is a memorial of Bishop Green.

Maine

Henry Adams Neely, D.D., Bishop

BISHOP'S APPOINTMENTS

SEPTEMBER.

8. Oldtown, Consecration of church.
9. " Confirmation.
10. Henderson, evening.
11. Sherman, evening.
12. Houlton, evening
13. Fort Fairfield, evening.
14. Limestone, evening.
16. Ashland, evening.
17. Caribou, evening.
18. Presque Isle, evening.
19. " " Opening of St. John's School.
21. Calais, Ordination and Confirmation.
23. Eastport.
25, 26. Augusta, Board of Missions.
27. Exeter, evening.
28. Dexter, evening.

From the last journal of the diocese we gather the following figures: Baptized, 394 (115 adults); confirmed, 281; communicants, 3,364; public services, 5,249; Sunday school scholars, 1,933; total of offerings for parochial purposes, $46,253.81; for diocesan objects, $2,874.30; for general missions, $1,556.94; total of offerings for all purposes, $53,912.40; value of church property, $541,866. This year the Holy Communion has been publicly celebrated 965 times, being 196 more than last year.

Aug. 14th, the Bishop consecrated to the worship and service of Almighty God the newly built chapel at Grindstone Neck, Winter Harbor, under the name and title of St. Christopher's-by-the-Sea. A goodly number of clergy attended, and assisted at this service, and the sermon was preached by the Bishop of Massachusetts. A generous offering was made for mission work in Maine; and the clergy and other guests were most hospitably entertained.

GARDINER.—Christ church is undergoing renovation. The groined ceiling is to be painted, the organ turned to face the choir, a hardwood floor is to be placed in the aisle and chancel, and other improvements will be made. The Ladies' Aid Society contribute $500 for the work on the ceiling, and St. Margaret's Guild presents $190 for the choir stalls and chancel floor. Several gifts have been recently made to the church: A quartered oak credence table, by Mr. W. J. Ellis; two beautiful cut glass cruets, with an oak case to hold them, and other Communion vessels, by Miss Eleanor B. Stevens; a vestment case of oak of the finest workmanship and design, by Mr. Davenport; a handsome oak table, by Mr. Merriam; and an exquisite veil for the chalice, by Sister Eleanor. The Rev. R. W. Plant, the rector, is an energetic and untiring worker; through his efforts the Sunday school has been made instructive and attractive. The congregations have been unusually large. Early celebration of the Holy Communion has taken place at 7:30 through the summer, the attendance on each Sunday being very encouraging. The church has been kept open from 7 A. M. to 7 P. M. daily for the past few months, for those wishing to enter it for meditation and prayer.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—Improvement has been lately made in the guild room of St. Timothy's church, by the application of funds which were raised by the Brotherhood awhile ago. The rector, the Rev. Walter I. Stecher, has received from a parishioner a set of stoles, handsomely embroidered. It is proposed to hold a bazaar in November for the benefit of the parish, and the active workers have begun to make preparation.

The city is steadily growing in all directions, but especially eastward. A mission, to be known as the mission of the Transfiguration, has been started in the extreme eastern quarter, and on Sept. 2d the first service was held in the first house on Jamaica ave., east from Crescent ave., near the terminus of the Union Elevated railroad. The archdeacon of Northern Brooklyn, the Rev. Dr. A. A. Morrison, officiated. This is really an outgrowth of St. Clement's and Trinity parishes, some of those who will belong to this mission having been connected with those churches.

BAY SHORE.—St. Peter's church has been fortunate this summer in securing a site for a rectory. A plot of ground, amply large for the purpose, has been bought and given by one person; and it is hoped that the building will be commenced this fall.

Wyoming and Idaho

Ethelbert Talbot, D.D., LL.D., Bishop

The fourth convocation of the jurisdiction was held at Evanston, Wyo., Sept. 5th, 6th, and 7th, the Ven. Archdeacon Sulger presiding. A large number of the clergy and lay missionaries, some of them from the most distant points, were present. At the various sessions, practical papers and addresses were read, and helpful discussion followed. An interesting feature of the program was the popular service every night at 7:30 in the church. After electing the clerical and lay delegates to the next Missionary Council, the convocation adjourned Friday afternoon at 5:30 o'clock. At 8 o'clock that evening an enthusiastic missionary meeting was held in the opera house, Dean Parnell, of Laramie, in the chair. Stirring speeches were delivered by Bishop Leonard, of Nevada and Utah, Mr. A. J. Holworthy, of the Coeur d' Alene country in Northern Idaho, and the Rev. S. J. Jennings, of Shoshone. A severe storm prevailed, which, however, did not prevent a large attendance. Those present will not soon forget the inspiration gained by the thrilling words of the speakers. The cause of missions received a great stimulus. The clergy remained at Evanston, Sunday, 9th inst., dispersing to their various posts on Monday, invigorated, helped, and strengthened.

Kansas

Elisha S. Thomas, D.D., Bishop

The following statistics are taken from the report of the Ven. C. T. Brady, archdeacon of the diocese, for the year ending Sept. 19, 1894: Visitations, 193; sermons, 362; Sunday school addresses, 42; parochial calls, 700; guild and vestry meetings, 79; baptized, 19; presented for Confirmation, 32; celebrations of the Holy Communion, 85; six parochial Missions of one week's duration; one church (stone) planned and built; attended and participated in two diocesan convocations, two missionary councils, and one arch-diaconal convocation; opened three churches for service; raised in the diocese, for Church purposes, $7,006.43; received from offerings at services, $882.68; traveled 19,838 miles on duty. This report covers 11 months only.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

A new church has just been completed at Beeville, and this and other evidences of life and growth indicate that the work there is promising and encouraging. Good congregations, representing prominent people of this growing town, attend the services, and the music has been greatly improved. A ladies' guild has been organized, which, in co-operation with others, has succeeded in raising considerable money to meet a part of the indebtedness of the church. A good Sunday school has been begun, which promises great success. The rector, the Rev. J. A. Antrim, also holds services at Berclair, where he has good congregations for week-night services.

Work has been begun on the foundation of the new church at Rossville, and on Sept. 10th, the corner-stone was laid, with appropriate ceremonies; $716 has been contributed for the work, $16 of which is for chancel furniture and seats, and the balance for the building of the church, including work and material. The chancel furniture and seats will require about $150 more.

The Bishop's address, until the close of October, will be 2 and 3 Bible House, New York City, care Thomas Whittaker. He will prolong his visit to the North, in order to attend the Missionary Council, which meets in Hartford, Conn., Oct. 21st.

The services of the Rev. H. F. Ward, of Virginia, have been secured for Llano and San Saba, which have been vacant since the death of Mr. Willcox last December.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

UPPER MERION.—The will of the late Major William Holstein, a notice of whose death was printed in THE LIVING CHURCH of August 25th, was probated in Norristown, on the 8th inst. The sum of $1,000 is bequeathed to Christ church (Old Swedes') which amount is to be invested, and the interest to be added to the rector's salary. There is another trust bequest to the same church for keeping the Holstein burial lot in good order.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

JACKSONVILLE.—The Rev. Dr. J. M. C. Fulton, rector of Trinity church, has returned from his six weeks' vacation in Northern Iowa, greatly improved by his outing. His vested choir of 30 men and boys spent ten days in camp near Valley City, on the Illinois River.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

The Rev. A. A. Roberts has been appointed archdeacon for the work among the colored people of this diocese, in place of the Rev. W. H. Wilson, resigned.

Bishop Quintard has been spending the summer at Sewanee, and is much improved in health.

There are nine organized congregations of colored people in this diocese, located at Memphis, Nashville, Columbia, Jackson, Burleson, Bolivar, Mason, Gallatin, and Sewanee.

The contracts for the building of the new chapel for Grace church, Memphis, were duly let about a month ago, and the walls have so far progressed that they are ready to receive the heavy timbers of the roof. The edifice, while only a chapel, has an imposing appearance. With its massive stone front, it has a more ecclesiastical appearance than many churches. When the new church building is erected, this chapel will be devoted to the Sunday school, and it is desired, in view of this, that all the windows should be memorials of the deceased children of the parish.

The following are some statistics from the journal of the 62nd convention: Number of clergy, 42; Baptisms, adults, 85, infants, 416; Confirmations, 469; communicants, 5 205; number of parishes, 35, missions, 29, Sunday schools, 35; Sunday school teachers, 364, scholars, 3,259; contributions, $82,594.48. As compared with last year, the number of clergy is increased three. The number of communicants has fallen off about 500. The number of Confirmations is less by 100. The contributions are increased by over $4,000. The largest number of Baptisms was 79, in Christ church, Nashville. The largest number of Confirmations was 59, in St. Peter's, Columbia. The largest gain in communicants was 85, in St. Paul's, Chattanooga. The largest offerings were $17,213 38, in Calvary church, Memphis. The average amount paid for clergymen's salary is $1,056.49, but omitting five of the wealthiest parishes, the average becomes $765.87. These statistics, however, are only approximate, as several parishes and missions made no report.

Massachusetts

William Lawrence, S.T.D., Bishop

WRENTHAM.—Trinity church has been placed in charge of the Rev. H. H. Buck, rector of St. Mark's, Foxborough.

BOSTON.—Bishop Lawrence has somewhat changed the former method of personal visitation to parishes and missions, and will require some of them to present their candidates for Confirmation at the church centrally located. This will enable him to do the same amount of work for the diocese with the saving of much time and effort. The parishes and missions omitted this year will be visited next year.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

GRAND RAPIDS.—At a meeting of the Board of Missions, held in the Bishop's study, Sept. 11th, the Rev. W. P. Law, of Allegan, was appointed as general missionary for the Grand Rapids Convocation, and the Rev. J. W. Bancroft was re-appointed general missionary of the Kalamazoo Convocation. The Rev. J. B. Hubbs was appointed secretary of the Board, to fill the vacancy occasioned by the resignation of the Rev. Mr. Law. A committee on church building was appointed, and also a committee to arouse interest among the parochial clergy in missionary work in the immediate vicinity of their parishes. Many of the people connected with the smaller parishes and missions are now in straightened circumstances, and all who can, in any way aid, encourage them in carrying on the work of the Church, should now exert their utmost efforts.

The Bishop, on his return from Charlevoix, found considerable work awaiting him. He spent Sunday, Sept. 9th, at Coldwater. On Tuesday morning occurred the meeting of the Board, and in the afternoon he baptized the granddaughter of the late Rev. T. J. Knapp, a former rector of Grace church. Wednesday morning, in St. Mark's church, he confirmed a daughter of Edward F. Uhl, assistant secretary of State. At noon, the Bishop officiated in St. Paul's church at the marriage of the Rev. A. Meade Burgess and a daughter of Mrs. M. J. Turner. Plans are being made by the rectors of the city parishes to push the Church work with renewed energy this year.

GREENVILLE.—St. John's church has been greatly improved by needed changes within, and by the application of fresh paint without. A new furnace has been placed in the basement, the gift of a friend who is not a Churchman. A small, though effective, vested choir furnishes good music whenever service is held. With a rector to lead, and with earnest work on the part of the people, this will become a strong parish. The Rev. Mr. Law, general missionary, held services here on the 16th Sunday after Trinity.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

At a meeting of the Standing Committee, held in Buffalo, Sept. 10th, consent was given to the election of an assistant bishop for Iowa, on account of extent of territory. The following preamble and resolution was unanimously adopted:

The Standing Committee, recognizing the seriousness of its responsibility in connection with the admission of men to the Holy Ministry, and desiring better opportunity for careful action in this important matter, hereby

Resolves, That testimonials must be in the hands of the secretary of the Standing Committee at least two weeks before a meeting in which they are to be acted upon. The secretary in sending out notification of a meeting, which must be done ten days in advance, shall communicate to each member of the committee a list of those whose testimonials have been presented, in order that opportunity may be had for personal inquiry and the seeking of such information as seems essential to intelligent action.

The Board of Education of the diocese at its last meeting, after caretully considering the conditions of the work, adopted the following resolution:

Resolved, That in view of the number of applications for aid, and the amount of money at our disposal, appropriations shall be made, first, to candidates actually pursuing their studies for Holy Orders, in our seminaries; and to other candidates pursuing academic studies, in so far as our means will permit.

Under this resolution, appropriations of $100 each were made to two candidates.

BUFFALO.—When the mission church of St. Bartholomew determined to sever its connection with the parish of St. James, and start out on its own account, the new wardens tried to find some self sacrificing priest who would be prepared to live on a merely nominal salary and amongst the busy people of East Buffalo. St Bartholomew's is located right among the Stock Yards and is a typical missionary district. The men are almost as busy on a Sunday as on a week day, and the women very industrious. The Rev. Herbert E. Bowers, M. A. (Oxon), who had done very solid work, and was a power for good as rector of Grace church, Copenhagen, N. Y., consented to accept the post. The first thing to do was to secure a suitable clergy house, and such has been done, two doors from the church. This has been furnished with a few chairs and a couple of tables as the home for the priest. A vested choir of 18 members now leads the singing. The altar has been furnished with brass cross, vases, vesper, and a magnificent pair of Eucharistic lights. The Blessed Sacrament is celebrated every Sunday at 7:30 A. M., and on all holy days at 10 o'clock. Efforts are being made to procure the necessary funds for a large guild hall and Sunday school room. Every Sunday shows that the Church is gaining rapidly in the affection of the people, and bids fair to become one of the thriving parishes of the city in the future. If the work is ever to be thoroughly done, the present priest will need two more assistant priests. The district is so large and hard to work that a house-to-house visitation cannot be attempted by one man. There is not one rich person in the congregation, every one working from morning to night (during the week) for their daily bread.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

CLINTON.—The will of the late Horace Williams, a director of the Chicago & Northwestern railway, bequeaths $5,000 to St. John's church, and $5,000 to St. Agnes' Guild, of the same church, for the poor.

Maryland

William Paret, D.D., LL.D., Bishop

The regular annual series of services of the rural deanery of St. Mary's Co., began in St. Mary's parish, Tuesday, Aug. 21st. The deanery is composed of the clergy of St. Mary's Co. and Trinity parish, in Charles Co. The services continued during two weeks, ending at All Faith parish, Aug. 31st. Every parish in the deanery was visited, and two or more services held each day. The congregations were large at all the services, and the enthusiasm and interest manifested shows the marked progress of the Church in Southern Maryland. At the first service, the clergy presented the dean with a handsome Prayer Book in token of their esteem. On the third day, services were held in the new chapel on St. George's Island, erected through the efforts of the Rev. M. H. Vaughan. Here, during the oyster season, the rector of the parish holds the services of the Church for the large number of oystermen living on the Island. The members of the deanery are: The Rev. M. H. Vaughan, dean, the Rev. Messrs. J. W. Chesley, Z. V. Spinoza, John Loudon, H. Fields Saumenig, J. L. Smiley, and M. F. Minnick.

BALTIMORE.—The Maryland Theological Class will resume its sessions on Thursday, Sept. 27, at Grace Church Chapel, at 10 A. M. Service of the Holy Communion and an address of instruction will be given by the Bishop.

Mr. William Woodward, the well-known merchant and church worker, celebrated his 93rd birthday anniversary on Sept. 8, at his home, 1215 Madison Ave. Since his 18th year he has been identified with the Church, and for 60 years has been superintendent of the Sunday school of St. Peter's church. He was once president of the Church Home and Infirmary and also manager of the Church Missionary Society.

Trinity church was re-opened Sunday, Sept. 9th, after having undergone extensive improvements. The Rev. Julius E. Grammer, rector, preached in the morning and at night. Holy Communion was administered after the morning service. The rector was assisted at the services by the Rev. George A. Leakin, rector of Trinity for over 40 years, and by the Rev. J. Preston Fugette. A special musical programme was rendered by a special choir. The interior of the church has been repainted and frescoed, the nave has been furnished with new pews, fitted with new cushions, the floors are covered with new carpets, and the ceiling has been strengthened and beautified with Gothic arches. The organ has undergone thorough repairs. A large brass chandelier was presented by Grace church, and other chandeliers and gas fixtures were placed in the church. St. Peter's church presented a chancel rail, and there is a new chancel screen. In addition to all these improvements a memorial window to the old communicants of the church was placed in the south wall of the building a gift from Mr. George Reinecker, while a brass tablet to Mr. Reinecker, in memory of his generous gifts to the church, adorns another wall. The improvements cost about $5,000.

CATONSVILLE.—St. Timothy's church was 50 years old Friday, Sept. 14. No celebration took place on that day, but it is expected that the anniversary will be celebrated in October. The corner-stone of St. Timothy's was laid Sept. 14, 1844, and the building was consecrated June 5th, 1851, by the late Rt. Rev. Wm. R. Whittingham, S. T. D., fourth Bishop of the Diocese of Maryland. The church is of stone, in the Gothic style and cost $10,000, of which $5,000 was subscribed by Mr. John Glenn, of Baltimore. The stained glass windows of the church are very rich. On Feb. 13, 1870, a Sunday School chapel attached to the church was dedicated. It cost $2,800. One of the features is a stained glass window, designed as a memorial of eight deceased children of members of the congregation. The rectors of St. Timothy's have been the Rev. George F. Worthington, who resigned in 1845; the Rev. L. Van Bokkelen, from 1845 until 1871; the Rev. C. R. Hains, 1871 to 1875; the Rev. Thomas W. Brunnett, 1875 to 1894, and the Rev. P. F. Hall, the present rector.

WESTMINSTER.—The parish school of Ascension church, Miss Mary V. Manning, teacher, re-opened on Monday, Sept. 10th. It will be under the personal guidance of the rector, the Rev. Jesse Higgins.

ANNAPOLIS.—The bi-centennial of St. James' parish, Anne Arundel, Sept. 4, was an interesting occasion. St. James' parish, along with other parishes of the county, was set off and defined in 1694. The first church of the parish was built in 1698, and the present commodious edifice was completed in 1765. The Rev. G. T. Williams, of Washington, preached a sermon at the anniversary, Sept. 4th. Archdeacon Moran followed with a review of Englis Chhurch history; the Rev. Joseph Packard, D. D. delivered an address upon colonial Church history; Archdeacon Gambrall reviewed the history of St. James' parish from its foundation to the present time. After the service, flowers with which the church was decorated were placed upon the tombs of the first rector, the Rev. Henry Hall, who died in 1722, and the Rev. W. F. Chesley, who died in 1843. The offerings of the day were devoted to the purchase of a memoral flagon to complete the Communion service, which has been in continuous use since 1704.

New Hampshire

William Woodruff Niles, D. D., Bishop

PORTSMOUTH.—The interior of old St. John's has undergone a very thorough renovation, care being taken to preserve everything sacred in the venerable edifice. New carpets were furnished by the parish guild, and a very handsome and elaborate altar cloth was given. A mural brass tablet was placed on the south wall in memory of Capt. Robt. Forbes Bradford, U. S. A., and a massive Runic cross of granite erected in the churchyard in memory of Dr. and Mrs. Oliver. At the celebration on St. Bartholomew's Day, at the completion of the renovations, a cheque for $1,000 was placed in the offertory, towards the endowment of a bed in the Cottage Hospital, in memory of Mr. Robert Cutts Pierce, and an interesting service was held, at which Mr. James L. Houghteling, of Chicago, addressed the local chapter of St. Andrew's Brotherhood.

New York

Henry C. Potter, D.D., LL.D., Bishop

CORNWALL.—Miss Hogarth's School will open this month with every prospect of prosperity. The location is so healthful and pleasant that the school keeps well filled.

The Living Church

Chicago, September 22, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THERE ARE are a certain number of clergy in the Church of England who, like Dean Stanley, though not precisely in the same way, are tolerant of everything but orthodoxy. But Stanley's curious liberality was largely generated by his intense and persistent sympathy with losing causes. The clergy we have in view go a long way beyond this decanal magnanimity. They show a kindlier regard for the men who are striving to put the Church in the category of lost causes, than for those of their brethren who would preserve her faith and her order whole and undefiled. So they go on re-union picnics to the Grindelwald with the men who are striving their hardest to pull the house down about their ears, and fancy that by so doing they are furthering the interests of peace and unity. Historical parallels are useful sometimes. These solemn excursionists might ponder a little over the tactics of the loving Joab with Amasa; the kindly inquiry, the loving kiss—and the hidden sword to which the unsuspecting victim took no heed.

WE mentioned some weeks ago the meeting of the Diocesan Synod of York after an interval of several centuries. It assembled on the four hundredth anniversary of the consecration of York Minster. The archbishop delivered to the six hundred clergymen present a very practical discourse upon Church work. He spoke very emphatically of the neglect of the daily service and of the observance of holy days; dwelt at large upon the great value to spiritual life of the festivals and fasts of the Church; urged the necessity of administering Baptism more frequently in the presence of a full congregation; insisted forcibly upon the great need of restoring the Holy Eucharist to its dominant place. Upon this point the Archbishop said, that, "In the Apostolic days the Holy Eucharist was the one great service of the Christian Church. For that purpose exclusively people went to the house of God, and it was remarkable that in the Book of Common Prayer the only provision made for a sermon at all was as a part of the service for Holy Communion. Now the Holy Communion was no longer the invariable and necessary act of Christian worship. The Morning or Evening Prayer, with a sermon, had taken its place. He was deeply thankful that a great change had been brought about in this matter. In a large number of churches the Holy Table had been restored to view, and was far more frequently spread for the Holy Feast. But much remained to be done before the Holy Sacrament was restored to its true position. He trusted the day was not far distant when in every church in the diocese there would be the Lord's Supper on every Lord's day, not necessarily with the desire that all should communicate so frequently, but that none might be prevented from communicating if he so desired, and that at least the divine worship might be celebrated in obedience to the Master's command." It was an address in all respects worthy of the occasion.

The Latest Unity Project

The plan for holding general missions simultaneously in several Eastern cities has aroused well-grounded misgivings. Those who realize that some of the tendencies already developed in connection with the Christian Unity movement, are fraught with danger to the cause of truth and the internal peace of the Church, cannot view without apprehension a movement like that now proposed. A mission conducted by the Church must have two purposes: first, to awaken in the hearts of men a conviction of sin leading on to true repentance and amendment of life; and second, to bring them to a knowledge of the truth. These two elements are not to be separated, cannot be separated, without treason to the doctrine of Christ as this Church hath received it. It is not permitted us to preach a Christianity without definite belief, a religious life without sacraments. Nor can we encourage or connive at a method of preaching which ignores or depreciates the very foundations upon which Christianity rests, and upon the basis of which alone a true Christian life can be formed.

But according to the programme which has been set forth, it is proposed that the Episcopal Church shall invite the various Christian denominations to take part in a simultaneous effort of a revivalistic character. The committee having the matter in charge indicates that it is intended "to unite, if possible, all forms of organized Christianity in a synchronous movement for the conversion of souls." Some disclaimer has been made of any intention to unite in common or "union" meetings with the various "forms of organized Christianity." They would undoubtedly unite with each other, but the Episcopal Church, after having induced them to engage in the synchronous effort, would stand aloof and pursue its own separate methods. Intelligent people, not blinded by undue enthusiasm, will easily decide whether such a programme is feasible, whether the Church section of missioners, under such circumstances, could possibly maintain that kind of isolation. How it can be imagined that such a course will further the cause of unity is difficult to understand. But, it is said, "we will pray for each other." The retort is obvious: You promise to pray for the furtherance of the work in which you have asked us to engage, but if you pray for it you must approve of it; what kind of consistency then is it which determines you to refuse to take direct part with us in that work? Since your refusal does not rest upon principle, can it deserve any better name than bigotry and arrogance?

The committee consider that the unity of purpose implied in this simultaneous, but not united, revivalistic effort "should not be so strained as to involve necessarily an endorsement of all the means employed by differing organizations." But if we call upon these organizations to set their methods in operation, with what grace or consistency can we criticise those methods, or disclaim responsibility for their employment? Then also, if we are prepared to acknowledge that the results attained are desirable, that they are in very truth rightly described as achieving "the salvation of souls," what are we that we should disparage the methods by which this all-important work is accomplished? Are considerations of taste and preference merely, to be allowed to stand in the way of cordial union with those who are visibly and undeniably fulfilling so great a work?

Of course the point to determine is whether the "salvation of souls" here spoken of is what the Church means and always has meant. It is because of this difficulty that she has kept herself clear in times past of association with the union revivals which have agitated sections of the country from time to time. It has been seen again and again that the effect is to loosen men's grasp upon the definite faith of the Gospel; that is, the body of truth which the Church is called to teach and maintain. Those who are "converted" by these movements are rarely converted to any substantial faith. On the other hand, the retroactive effect upon the minds of the membership of the Churches which have taken part in them tends to indifferance as regards a definite belief. It is impossible that a united movement should be engaged in with great zeal and fervor, for weeks and months, upon one set of principles, and afterwards the bodies who had taken part in it could return to another more positive position. Of course, many people in these days regard this gradual elimination of necessary faith or relegation of all matters of faith to the sphere of mere opinion, as a mark of progress. Thus the "undogmatic tendency" of the age is constantly spoken of as a commendable thing, a sign of promise. Our religion, it is said, consists essentially in devotion to a Person, not belief in a body of dogmas. The fallacy of such a distinction is seen when we inquire what kind of devotion that is which refuses to receive or follow the teachings of its object, or to accept Him for what He professed Himself to be? The Church believes that in maintaining the Faith of the Saints she is fulfilling both these requisites of loyalty, and that she can neither accept or countenance anything less as reaching the measure of what is meant when it is said, "Believe on the Lord Jesus Christ and thou shalt be saved."

But all these things have been said before and many times over, and have been so well understood among Churchmen that it seems, at first sight, difficult to account for the confidence with which a movement is commended to them which essentially traverses principles which have generally been consistently maintained among us. The explanation, however, is not far to seek. No secret is made of the fact that this "synchronous" revival is meant to further the cause of Christian unity. What kind of Christian unity, if any, is likely to be advanced by such methods is also clear; it involves the subordination of truth and conviction in the interests of peace and concord. It is a species of unity which the Church cannot accept. In one shape or other it has been eagerly advocated and pressed upon her of late years. But she resolutely draws back, and insists that nothing be done which can in any degree compromise the unchanging faith and order which constitute the sacred *depositum* of which she is the keeper and steward. Whatever there is of regularity and safety in the unity movement may best be left to the legitimate channels, the bishops and the representative body of the Church.

Aside then from the serious fault we feel compelled to find with the plan of this proposed mission, on its merits, it is an additional reason for distrust when we discover that the revival is, after all, not designed so much for the "salvation of souls" as a grand practical move for Christian unity, and that unity on lines inconsistent with the definite convictions for which this Church stands, and contrary also to every corporate and authoritative expression of the will of the Church, as notably at the last General Convention.

We have read with sincere gratitude Bishop Paret's letter disclaiming all connection with this movement, with its trenchant criticism of the methods proposed and principles involved. Notwithstanding the answers which have been attempted, we do not see that his criticisms have been adequately met or the point of his objections at all blunted; and we trust his utterances may in the end be effectual in inducing those chiefly concerned to discontinue their efforts or else to make a radical alteration of their plans.

We are inclined to agree with Bishop Paret in thinking that the movement proposed would not only fail to promote any kind of desirable unity, but would put back progress to unity for many years to come. Moreover, it would be well for those who yearn so eagerly for formal unity with those without, to consider, in this and other cases, whether their projects are calculated to strengthen unity within. Shall we imperil the blessings which we have, for the sake of others which are doubtful and remote?

Extemporaneous Preaching

BY U. P. Z.

The writer, having preached written sermons for many years, has become impressed by the fact that extemporaneous sermons are better liked and do more good, and has been making experiments which have resulted in the discovery of a very simple and easy way to make a beginning. Thinking that perhaps there may be other clergymen who are also desirous of commencing to extemporize, but find it difficult at first, he has decided to explain his method, hoping it may be helpful to them. The plan is to write out the sermon at full length, but only on "every other" page, leaving the intermediate pages blank. Then, on these blank pages write, in a very large and heavy hand, a few "catch words" which will serve to recall the sentences which are opposite to them. Shortly before the service begins, the sermon should be read over two or three times, and it will be found that when preaching it, the "catch words" will ordinarily be sufficient to recall the sentences to which they refer, without the necessity of glancing at the latter at all. If, however, the preacher's memory fails him, the eye can instantly be transferred to the opposite page, where the sentence is written in full. For example, suppose one of the sentences of a sermon were as follows: "Count Zinzendorf was led to devote his time and money unreservedly to religious work by seeing a very beautiful picture of Christ upon the cross, with the motto, 'All this for thee. How much, in return for me?'" Now, suppose the "catch word" on the opposite page were simply "Zinzendorf." If the sentence were read over, in advance, twice or thrice, it could probably be recalled with ease, as soon as the eye fell upon the word "Zinzendorf," but if this were not the case, the sentence could be read verbatim. It is thought that this method of procedure will be found, on experiment, very helpful to those who are beginning to extemporize, as it delivers them from the nervousness and fear which the thought of a possible "break down" causes, and moreover enables them to preserve the exactness, conciseness, and finished style of the carefully written discourse, while securing the advantages of extemporaneous delivery.

Mr. Dailey's "Exhaustive Research"

In the whole of this labored production, covering more than two pages of *The Outlook*, Mr. Dailey has not alleged so much as one single fact to show that there is, or ever has been, any connection between "the Church" and the saloon. All that he does allege is that certain officers of certain churches recommended the granting of certain licenses to certain parties. That is the head and front of their offending; but if the allegations should be proved, and if their full enormity were to be admitted, Mr. Dailey's insinuation that "the Church" and the saloon have any connection would remain absolutely without foundation. This is a distinction which Mr. Dailey, in writing his article, and the editors of *The Outlook*, in giving it a title, ould have done well to observe. The title, as it stands, is simply a slander on "the Church."

Considering the "exhaustive" character of Mr. Dailey's six months' research, and considering the thoroughness which *The Outlook* ascribes to his investigation, it is somewhat perplexing to be told by Mr. Dailey himself that "the only church into which a methodical examination was made was the Protestant Episcopal Church!" These and other assurances of Mr. Dailey are so curiously inconsistent, that we feel at liberty to doubt his affirmation that he has spoken and written "without any religious bias." It is, at least, a curious coincidence that his statement of the alleged misdoings of the Protestant Episcopal Church should have been evoked by a question from Bishop Nicholson, of the Reformed Episcopal Church. It *may* have been merely an accident, but it is a rather curious accident, to say the least, that an exhaustive research, extending through a period of six months, (which might have been made by an intelligent boy in a few hours), should have been "methodical" only in the case of a single Christian body, and that a discreditable representation of that body should have been particularly called forth by a gentleman who once belonged to it, but who has been for many years one of its bitterest enemies.

Mr. Dailey seems to write from the standpoint of an irreconcilable Prohibitionist. He regards the Brooks High-License Law as iniquitous. For members of any church to recommend the granting of a license under that law, he holds to be an "almost sure indication that this iniquitous law has stuck its poisonous fangs deep into the body of the Church." There is some exaggeration in this language, but let that pass. There are many thousands of citizens, presumably as conscientious and as intelligent as Mr. Dailey, who believe that a high-license law is the best practicable measure for the regulation of the liquor traffic; and among them are not a few men of as pure Christian character as Mr. Dailey himself. But if the Brooks law required nothing more than the payment of a large sum of money by the licensee, without regard to character, it would be only too likely to have "iniquitous" results. It is indispensable that the licensees should be persons who may be expected to obey the law in every particular; and the more sincere a citizen is in his desire that the best effects of the high-license law shall be secured, the more closely will he scrutinize the character of the applicants for license. In a majority of cases, good citizens will doubtless prefer to appear as objectors to the granting of licenses to disreputable persons; but if it happens, as it easily may, that the best way to exclude unfit applicants is to recommend others who may be trusted to obey the law, then it is perfectly conceivable that a citizen of the highest integrity may consider it his duty to take that course. That, however, is a question for his own conscience, and his course, whatever it may be, does not in the least compromise the Church to which he may happen to belong.—*From the Church Standard.*

Mr. Huxley and the "Swine Miracle"

BY CHARLES B. WARRING, PH. D.

We read that Jesus and His disciples in one of their journeys crossed the Sea of Galilee, and that, near where they landed, was a man with an unclean spirit, or, as in another verse, possessed with the devil. And when the man saw Jesus afar off, he ran and worshiped him. Then ensued a most remarkable colloquy.

Jesus said: "Come out of him, thou unclean spirit."

The man cried with a loud voice: "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee that thou torment me not."

Jesus asked: "What is thy name?"

He answered: "My name is Legion, for we are many."

And he besought Him much, not to send them away out of the country.

(Now there was, a good way off, near the mountains, a herd of about two thousand swine feeding.)

And all the devils entreated Him, saying: "Send us into the swine."

And Jesus gave them leave. And they went out of the man, and entered into the swine; and the herd ran violently down a steep place into the sea, and were drowned.

And they that fed the swine fled, and told in the city and in the country, what had occurred. When the people went to see what had been done, they saw him that had been possessed with the devil, and had the Legion, sitting, and clothed, and in his right mind.

This is what Mr. Huxley somewhat coarsely calls "The Swine Miracle." He says he does not believe a word of it, but that "all he knows of law and equity teaches him that the wanton destruction of other people's property is a misdemeanor of evil example." By which, if he intends anything more than a meaningless, malicious slur, which I should hate to believe him capable of uttering, he asserts that, if the account is true, Jesus was guilty of a wicked and objectless destruction of other people's property.

The truth seems to me to be directly the opposite, and I hope to show, that "if the account is true," the destruction of the swine, so far from being a wanton act, *i. e.*, objectless, or as children say, just for fun, was justified by reasons of ample importance.

Jesus professed to have come into the world on a mission to redeem the human race, and to raise it to a higher and nobler life. He claimed for Himself the highest possible authority, saying that he was the Son of God. He offered two lines of proof, one founded on the exalted character of His teaching, (with this we have now nothing to do,) the other on His lordship over he w orld of matter, and the invisible world of spirits. He healed diseases, opened the eyes of the blind, and the ears of the deaf, restored withered limbs, and raised the dead. Even the winds and waves obeyed Him, and became suddenly calm, as if at his word inertia and momentum had ceased. By walking on the water, He caused gravitation to recognize in him its master.

As to His power over the invisible world demonstrative proof was more difficult. We read, it is true, that He cast out devils many other times, but those acts lacked that completeness of proof, which compelled the onlookers to admit the reality of the miracle. When a blind man had been healed, his friends could see what had been done. When the child of Jairus was restored to life, her parents and others could see her, talk with her, walk with her, and be sure that she was alive. But when devils were cast out, there was no evidence that the persons from whom they were said to be expelled were afflicted with anything worse than a more or less acute mania, complicated with epilepsy. An important link was lacking in the chain of proof. This omission was supplied by the occurrences on the shores of the Lake of Galilee. As in other cases of demoniacal possession, it might be possible to explain the man's part in the transaction as due to one of those hallucinations, common even now among the insane, in which the unhappy sufferer regards himself as possessed bodily with a host of evil spirits. There would be nothing remarkable in a lunatic's addressing Jesus as he did, nor in his asking permission for the supposed spirits to enter into the swine. And, reducing it all to the plane of an ordinary transaction, and, regarding Jesus as only a man, it would not be strange that He should humor the poor creature, and give the permission sought. But here explanation on such a theory comes to a dead stop. For as soon as Jesus gave leave to go into the swine, something went from the man, and left him "sitting and in his right mind.' A fit of insanity, it is quite conceivable, might suddenly cease. But no hallucination, no insanity, no form of mental disorder, no bodily disease, could go hurtling through the air to the herd of swine which up to this moment had been quietly feeding "a good way off." Whatever it was, it had power to make them leave their feeding place, break away from their keepers, and, contrary to the instincts of their race, run violently into the sea. What went from the man to the swine was invisible and incorporeal. It had power to move from place to place. It asked for, and waited for, permission. It had exercised its faculties in wrecking the unfortunate man who had been possessed, and it desired to destroy the swine. In short, it was a company of evil spirits. No other explanation is possible; in no other way can the fact be accounted for that when Jesus gave leave to whatever it was in the man, the swine at once ceased feeding and ran violently into the sea.

"If the account is true," it follows, therefore, not, as Mr. Huxley charges, that Jesus was guilty of a wanton destruction of other people's property, a wicked and unreasonable act, but that, in order to demonstrate a truth of value infinitely transcending the value of any number of herds of swine, He saw fit to give those spirits license to show their power and malevolence. I do not know of any way in which the same result could have been as satisfactorily attained with less injury. "If the account is true," it seems unnecessary to discuss the ownership of the swine, in the presence of Him who was the Son of God, and gave such proof of His divinity. If all governments have the right of eminent domain, how much higher was His right who, "if the account be true," was Creator of both the swine and their owners!

As to the importance of this act, it seems to me that none of Christ's miracles, except His resurrection, was equal to it. They served to demonstrate His power over the visible world only. Even raising the dead did no more, for, in all of those cases, there was no evidence that anything was done more than to set again in motion the bodily mechanism which had stopped. But this miracle would prove the existence of an invisible, incorporeal spirit world, of living sentient, beings, powers of evil, whose chosen work was to do injury. It would prove, too, their inferiority in power to Christ, and that they were held in check by Him.

To me the truth of this narrative is not a mere hypothesis, made for the sake of determining whether Christ did right or wrong; as, in a play we decide upon the character of the actors and their deeds as if it were all

true. To me it is all real, and I am glad to believe that Christ actually did allow this manifestation of power and malevolence. It lifts the curtain, and by a glimpse of what is beyond, proves so much.

It is worthy of notice, as illustrating Christ's character, that by no other act did he inflict suffering on any sentient creature. One act of this kind was needed to demonstrate the reality of demoniacal possession. One instance did it. A repetition could do no more.

Christ's object in permitting the devils to destroy the swine is so patent, that I am surprised that Mr. Huxley should speak of it as a wanton act. Perhaps, however, this is no more remarkable than that he, who in all other matters is so keen to question and so ready to reject any and everything which rests on tradition, hould base attack after attack on the Bible story of creation, on no better foundation than an unexamined traditional exposition of its teachings. It proves that the weaknesses,—shall I say the prejudices?—of human nature are not confined to theologians, nor even to the "Interpreters of Genesis," of whom Mr. Huxley entertains so low an opinion.—*Bibliotheca Sacra, 1893.*

A PHILADELPHIA SUBSCRIBER WRITES: "I am very much obliged to you for the portfolio of Photographs of the World's Fair. I think them beautifully executed, and they will always be interesting both to those who saw and to those who, like myself, did not see its actual marvels and glories."

Personal Mention

The Rev. Chas. H. Schultz has entered upon his duties as acting Almoner and Canon Missioner of the cathedral of the Incarnation, diocese of Long Island, and should be addressed Garden City, Queens Co., N. Y.

The Rev. A. G. Singsen has resigned St. Peter's church, Bainbridge, N. Y., and accepted a call to Trinity church, Findlay, Ohio.

The Rev. Wm. S. Adamson will enter upon the duties of the rectorship of the church of the Holy Spirit, Nice, France, Oct. 1st. Please address accordingly.

The Rev. Arthur J. Fidler, of Christ church, Greensburg, Pa., spent the month of August in Canada.

The Rev. Wm. H. Burbank has added to his duties as rector of St. Luke's church, Cincinnati, the charge of the mission at Clifton Heights, Ohio.

The Bishop of Massachusetts has been passing summer days at the seaside of Maine.

The Rev. W. Strother Jones, of Fairfield, Conn., has accepted the rectorship of Immanuel church, New Castle, Del.

The Rev. Francis J. Clayton, rector of Grace church, Rutherford, N. J., spends his vacation during the month of September, in North Carolina.

The Rev. N. Barrows, of Short Hills, N. J., has been passing some time on the Maine seacoast.

The Rev. H. A. Remick has been in summer charge of St. Luke's cathedral, Portland, Me.

The Rev. Wm. Morrall, of St. Thomas' church, Bethel, Conn., has been spending his outing days in the Maine forests.

The Rev. E. L. Whitcomb, of St. Paul's church, Brookfield, Conn., has returned from a vacation visit to Nova Scotia.

The Rev. Gibson W. Harris, of St. Ann's church, New York, has been summering in Connecticut.

The Rev. E. C. Paget has returned from his tour to Europe, and resumed his duties in the diocese of Iowa.

The Rev. C. H. Wever, M. D., of Trinity church, Davenport, owa, has spent his summer at Spirit Lake.

The Rev. Arthur Rogers visited Narragansett Pier in August.

The Rev. Wm. Purce has been in summer charge of the cathedral, Davenport, Iowa.

The Rev. G. G. Merrill is in temporary charge of St. Mary's church, Tuxedo, N. Y.

The Rev. C. C. Griffith returned from Europe, Sept. 1st.

The Bishop of Rhode Island will celebrate the 40th anniversary of his consecration to the episcopate on Dec. 6th.

The Rev. Dr. T. C. Williams has taken charge of St. Andrew's church, Monmouth Springs, Ark.

The Rev. W. B. Wright has returned from his summer tour in Europe.

The Rev. F. T. Eastment, of the diocese of Central Pennsylvania, returned from Scotland on Saturday, Sept. 1st.

The Rev. E. Winchester Donald, D. D., of Trinity church, Boston, was at Newport, part of this month.

The Rev. C. N. Field, of Boston, is expected to return from England, Sept. 17th.

The Rev. Daniel Goodwin visited Narragansett Pier, R. I., during August.

The Rev. John Gass has accepted the rectorship of Christ church, Little Rock, Ark.

The Rev. H. Page Dyer, of St. Andrew's church, Baltimore, Md., is spending his vacation at Atlantic City, N. J.

The Rev. Wm. P. Burke has accepted the rectorship of St. Mark's church, Wilmington, N. C.

The Rev. C. C. Kramer, who has been in summer charge of Trinity church, New Orleans, has accepted the rectorship of the church of the Epiphany, New Iberia, La.

The Rev. H. C. Lutz has been in summer charge of St. Andrew's church, Baltimore, Md.

The Rev. W. R. Savage has resigned the rectorship of the church of the Good Shepherd, Blandford, Va., to accept that of Lynnhaven parish, Va., and will enter on his duties Oct. 1st.

The Very Rev. C. M. Sills, D. D., Dean of the cathedral of the diocese of Maine, has been spending the month of August in New Brunswick.

The Rev. Stuart Crockett, of Baltimore, Md., has accepted the rectorship of St. Peter's church, McKeesport, diocese of Pittsburgh.

The Rev. C. L. Wells arrived in New York, from Europe, Friday, August 31st.

The Rev. C. A. Hamilton returned from travel abroad Sept. 5th.

The Rev. Wm. R. Huntington, D. D., of Grace church, New York, has been at Newport for a brief visit.

The Rev. S. Borden-Smith made a visit to Narragansett Pier, R. I., in August.

The Rev. Percy S. Grant, of the church of the Ascension, New York, was at Newport in early September.

The Rev. Thomas H. Cocroft was at Narragansett Pier, R. I., in the summer.

The Rev. Joseph F. John has entered upon the duties of the rectorship of Grace church, Anniston, Ala.

The Rev. J. H. Geare has taken charge of mission work at Mason City and Peterborough, Ill.

The Rev. Prof. Theodore M. Riley, D. D., of the General Theological Seminary, has passed his vacation in charge of Trinity church, Muscatine, Iowa.

Canon Rodgers, of the cathedral of the diocese of Iowa, has spent the summer in Minnnesota.

Bishop Barker is again in Western Colorado, making a complete visitation of that missionary district. His address is Elmwood Springs, Colo., until Oct. 10th.

The Rev. Edward Wall, rector of St. Matthew's parish, Prince George's Co., Md., has accepted a call to the rectorship of Grace church, Berryville, Va. He will enter upon his duties about the middle of October.

The Rev. Chas. Andrews has returned from his vacation and resumed parochial duties.

The Rev. G. H. Tenbroeck has accepted the rectorship of St. Mary's church, Merriam Park, Minn., and entered upon his duties.

The Rev. H. H. Oberly, rector of Christ church, Elizabeth, N. J., has returned from Europe.

The Rev. J. Woods Elliott, late assistant at the church of the Ascension, Chicago, has become an assistant at St. Mark's church, Philadelphia, Pa.

The Rev. Dr. T. A. Tidball has returned home from his summer vacation in Canada.

The Rev. L. Bradley, rector of St. Luke's, Philadelphia, Pa., with Mrs. Bradley and family, arrived home per steamer "New York," on the 14th inst., from Southampton, Eng., the vessel having made the voyage from dock to dock in less than six and one-fourth days.

Among the passengers on the steamer "Kensington," which arrived at Philadelphia from Liverpool on the 15th inst., was the Rt. Rev. Dr. Whitehead, Bishop of Pittsburg.

Official

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish the *Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

MISSIONARY COUNCIL.

The Missionary Council is appointed to meet in Hartford, Conn., beginning on Sunday, Oct. 21st, and continuing Monday, Tuesday, and Wednesday. By appointment of the Presiding Bishop, the sermon will be preached by Bishop Randolph, of Southern Virginia.

JOSHUA KIMBER,
Associate Sec'y.

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS

The annual meeting of the Society for Promoting Christianity amongst the Jews will be held at Room 65, Church Missions House, 281 Fourth ave., New York, on Tuesday, Sept. 25th, 1894, at 12 o'clock at noon.

By the constitution, annual subscribers of $1 and upwards, or clergymen remitting congregational collections of $5 and upwards, or private collectors of that amount, shall be members of the society during the continuance of their subscriptions or collections; and donors of $25 at one time, or clergymen making congregational collections of $100, shall be members for life.

WM. A. MATSON,
Secretary.

THE CHURCH CONGRESS

Preliminary program of the 16th meeting of the Church Congress, to be held in Boston, Nov. 13th, 14th, 15th, and 16th, 1894. Opening service in Trinity church; subsequent meetings in Music Hall. Tuesday morning, Nov. 13th, at 11 o'clock, the celebration of the Holy Communion; address by the Rt. Rev. Nelson S. Rulison, D.D., Assistant Bishop of Central Pennsylvania; address of welcome, by the Rt. Rev. Wm. Lawrence, D.D., Bishop of Massachusetts. 7:30 P. M., "The Church's Duty in the Matter of Secular activities;" appointed writers: The Rev. Joseph Hutcheson, Providence, R. I.; the Rev. Charles F. Canedy, D.D., New Rochelle, N. Y.; the Rev. William D. Maxon, D.D., Pittsburgh, Pa.; appointed speakers: The Hon. Rathbone Gardner, Providence, R. I.; the Rev. Louis S. Osborne, Newark, N. J.; the Rev. Wm. Bayard Hale, Middleboro, Mass.

Wednesday, Nov. 14th, 10:30 A. M., "Proper Education for the Ministry;" appointed writers: The Rev. Samuel D. McConnell, D.D., Philadelphia, Pa.; the Rev. J. Lewis Parks, D.D., Philadelphia, Pa; appointed speakers: The Rev. Samuel Hart, D.D., Hartford, Conn.; the Rev. Henry C. Swentzel, Brooklyn, N. Y.; the Rt. Rev. Henry C. Potter, D.D., LL.D., New York. 7:30 P. M.: "The Sunday Newspaper;" appointed writers: The Rev. Robert A. Holland, D.D., St. Louis, Mo.; the Rev. C. George Currie, D.D., Baltimore, Md.; the Rev. Alexander Mackay-Smith, D.D., Washington, D. C.; appointed speakers: Richard H. Dana, Esq., Cambridge, Mass; the Rev. Harry P. Nichols, Minneapolis, Minn.; Wm. C. Van Antwerp, Esq., (probably) New York.

Thursday, Nov. 15th, 10:30 A. M., "Religious Orders in the Protestant Episcopal Church to day;" appointed writers: The Rev. Lucius Waterman, Laconia, N. H.; the Rev. Alford A. Butler, Red Wing, Minn.; the Rt. Rev. Hugh Miller Thompson, D.D. LL.D., Jackson, Miss.; appointed speakers: The Rev. Robert G. Noland, Covington, Ky.; Geo. Zabriskie, Esq., New York, James L. Houghteling, Esq., Chicago. 7:30 P. M., "How to Relieve the Poor Without Pauperizing Them;" appointed writers; The Rev. Geo. F. Nelson, New York; the Rev. David H. Greer, D.D., (possibly) New York; appointed speakers: R. Fulton Cutting, Esq., New York; the Rev. Joseph Reynolds, Mott Haven, New York.

Friday, Nov. 16th, 10:30 A. M., "The Argument from Design as Affected by the Theory of Evolution;" appointed writers: The Rev. Wm. M. Hughes, D.D., Morristown, N. J.; Prof. Kelly, John Hopkins University, Baltimore, Md.; the Rev. Francis A. Shoup, D.D., Columbia, Tenn.; appointed speakers: F. J. E. Woodbridge, Esq., Minneapolis, Minn.; the Rev. Richard Harris, Brooklyn, N. Y.; the Rt. Rev. Davis Sessums, D.D., New Orleans, La.; the Rev. J. Winthrop Heferman, Riverdale, N. Y. 7:30 P. M., "The Appeal to Fear in Religion;" appointed writers, The Rt. Rev. Boyd Vincent, D.D., Cincinnati, O.; the Rev. Walter Q. Hullihen, Staunton, Va.; appointed speakers: The Rt. Rev. Frederick Courtney, D.D., LL.D., (possibly) Halifax, N. S.; the Rev. Wm. R. Mackay, Pittsburgh, Penn.

GEO. D. WILDES, Gen'l Sec'y.

Arrangements are in progress for securing reduced rates on railroads and at hotels and boarding places. Full particulars will be forwarded to any address upon application to the Local Committee.

JOHN W. SUTER,
Sec'y Local Committee, Winchester, Mass.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

THE ROMANCE AND TRAGEDY OF THE HOUSE OF STUART

Three lectures on the Stuart Kings of Scotland and two lectures on Mary Stuart, suitable for parlor lectures, schools, etc, Illustrated by photographs, engravings, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

THE CONQUEST AND CONVERSION OF ENGLAND AND THE CHRISTIAN QUEENS

A lecture on Church History, suitable for entertainments for the benefit of the Woman's Auxiliary, church guilds, charities, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

Acknowledgments

Papers from Decorah, Iowa; Messrs. Gaither and West, Hopkinsville, Ky.; J. A. Russell, Abilene, Kan.; Mrs. Geo. Wall, Philadelphia, Pa.; several from unknown donors.

ARNOLDUS MILLER.

Montrose, Col.

Died

STERRETT.—Entered into life eternal, Sept. 10th, at Washington, D. C., J. Macbride Sterrett, Jr., eldest son of the Rev. Dr. Sterrett, aged 17 years, 4 months, and 2 days. "A pure youth, a loving and dutiful son, a Christian soldier."

BENNETT.—Entered into the rest of Paradise, on Thursday, August 30th, Mary Grace, wife of J. W. Bennett, of Marshfield, Coos Bay, Oregon, and second daughter of the late Very Rev. Thomas G. Bennett, D. D., Dean of Ross, united diocese of Cork, Cloyne, and Ross, Ireland.

"I heard a voice from heaven saying unto me, Write. From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."

Church and Parish

WANTED—A parish; Catholic, priest; preacher. Address, R. H. C., care of THE LIVING CHURCH.

LIVE PRIEST, of experience, extempore preacher, good reader, desires a field with live Christians ready and desirous to co-operate with him in aggressive work for Christ and the Church. Must be east of the Missouri river, or remote from mountainous region, on account of invalid daughter. Daughter's health makes change imperative. Address LIVE PRIEST, THE LIVING CHURCH.

RECTORY SCHOOL FOR YOUNG BOYS

The rector of Grace church, Colorado Springs, Colorado, will receive four young boys into his family, as pupils, giving them careful personal attention. Term begins Oct. 1st, but pupils will be received at any time. For terms, etc., address J. W. COLWELL, rector, 329 N. Nevada ave, Colorado Springs, Col.

The Editor's Table

Those who lingered in the art galleries of the Columbian Exposition (and who did not?) will remember that there was always a crowd of sympathetic gazers before one picture—Hovenden's country lad leaving home. Perhaps the critics did not find it faultless, perhaps the artists passed it by for some marvelous but meaningless work which they admired as "art for art's sake;" but the people stopped and looked at it, and came back to it, and remembered it, and talked about it after they got home. It was "a picture with a story," and like music with a tune, it may not rank as the highest and most subtle of art productions, yet is that real art which awakens through the eye or ear the nobler elements of man's emotional nature, even though there be tunes in its tones and stories in its colors. I will venture an æsthetic heresy bolder than that, and say that there was never a great picture painted that did not tell a story, that did not express some human sentiment or make more clear to mortal vision the supernatural mystery that is beneath all forms and phases of the natural world. Many "great" works of art, it seems to me, are great only because they are wonderful in drawing, color, etc. Artists who know how difficult it is to produce certain effects, rave over a mere technical excellence, and the thing is done! Let no "layman" presume to have an opinion. Titian's Venus, for instance, is a "masterpiece," a perfect "art-for-art's-sake," though it seems to one who is looking for some soul in art, to be a very thin and insipid representation of a listless female without clothes, "weary, stale, flat, and unprofitable." But oh, the wonder of it! The perfect form without a shaded line! What exquisite work! Yes, the work is fine; the drawing and modeling are superb; the magic of human skill can never surpass it. Men may prize it for that, as they prize any fine piece of mechanism, not as they prize a poem, a sonata, a statue or painting that speaks to the heart and soul.

It was not my intention to discourse on art, when I referred to the picture of a lad leaving home. I was thinking of the September opening of our schools, and that picture came to mind as an illustration of the leave-takings in so many homes throughout the land. There is the dear mother looking up so lovingly and longingly into the eyes of her big boy, he trying to look brave and hopeful, and others standing aside as it a mother's rights in parting should be sacred from interruption. It is all very beautiful, and pathetic, and true to life, and no wonder that many a mother's heart was touched as she read there the story of her own home and heart, and possibly was reminded of a heavier sorrow that followed.

But the departure of our boys and girls for school or college, hard enough and sad enough as it is, yet is not so serious an event as the final severance of family ties, when our sons and daughters go out to make fortunes and homes apart from us. Then we begin to realize that we are growing old, that the dearest things in life are slipping away from us, that the world will not much longer have any use for us, that even what we have nourished and cherished with our labor and life-blood will soon be better off without us. In the hour of such separations there is nothing of earthly hope or ambition to cheer. From that hour may God be the strength of our heart and our portion forever.

Partings past, parents are heavy-hearted about the homesickness and hardships of their children at school. They should recall the wise man's judgment that it is good for a man that he bear the yoke in his youth; they should trust to the influence and care and environment of the school that they have chosen (and they can scarcely make a bad choice among our Church schools); they should nerve themselves to bear the brief separation for the good that must result, and firmly repress any symptoms of disloyalty or discontent on the part of their children.

School life, in our day and country, is not the doleful thing we read of in Dotheboys Hall; it is the healthiest, happiest period of life. Diversity of work and play, wholesome regulations as to hours for food and sleep, and hygienic safeguards, give to nerve and brain and blood the highest degree of vitality, while the presence of genial companions diverts the mind and develops the social spirit. Such an experience is an admirable preparation for the issues of life which our children must soon meet. It is not they who deserve sympathy, but the fathers and mothers who make the sacrifice. Shame on the son or daughter who does not make an earnest, cheerful effort in response.

Book Notices

The Science of Motherhood. By Mrs. Hannah Whitall Smith, author of "The Christian's Secret of a Happy Life," etc. New York and Chicago: Fleming H. Revell Co.

A little book so happily written, and with its every word so to the purpose, should be read by every one who has the care of children in any way. They cannot fail to be helped, encouraged, and stimulated by it.

Practical Reflections on Every Verse of the Prophet Isaiah. With a Preface by the Rt. Rev. Edward King, D.D., Lord Bishop of Lincoln. London and New York: Longmans, Green, and Co. 1894.

The series of which this is the fifth volume places the faithful under lasting obligations to its modest author, who prefers to remain unknown, but who should be remembered, as the good Bishop of Lincoln requests, in the prayers of all who read his commentaries. Here we find the qualities of a true devotional commentary. Critical questions are passed by, and the Word of God is made to speak to the soul in its simplicity. Thus, as the Bishop states, the purpose which dominates the writer's work is to "help men so to read the Holy Scriptures that they may be made 'wise unto salvation through faith which is in Christ Jesus.' * * * [The light of Holy Scripture] did not make men philosophers, but Christians. . . . It taught the secret of patience, compassion, inward peace." Many, in their zeal "to vindicate the truth of Messianic predictions, have passed over one great and principal object of the prophetic office, which was not merely to *foretell* Christ, but to *prepare the hearts and minds of the people to receive Him.*" This writer has not made such a mistake, but, pointing out "the spiritual and moral application of each passage," has shown how "infinitely fruitful" such a method becomes in the hands of a devout and prayerful student. The author excels in brevity and suggestiveness. Thus in commenting on Chap. lii: 13, the opening verse of the noble passage treating of Christ's Passion, he writes: "Here begins the Passion of Jesus Christ according to the Old Testament." We regret exceedingly that the author should feel constrained to say in his advertisement "he is not sure that the sale of the books is enough to warrant his carrying the undertaking further." Although sure that his method is a true one, he adds, "it would seem that he has not the skill to commend it to general acceptance." We dissent *in toto* from this modest judgment, and affirm our conviction that he who penned it is a prince among commentators. That he should not receive better encouragement is the fault of others and their disgrace. We cannot contemplate a cessation of the series without the greatest distress.

The Church and the Kingdom. By Washington Gladden. New York, Chicago, and Toronto: Fleming H. Revell Co. 1894.

Our forefathers used to believe that our true conversation was in heaven. Our contemporaries have changed all this, and say that it should be on earth, and primarily with reference to the betterment of earthly society. The fallacy of this book lies right here. The older conception is condemned as so much "ecclesiasticism," a word to scare crows with apparently. The Church, he says, "has neither meaning nor justification except in what it does to vitalize and spiritualize business and politics and amusement and art and literature and education, and every other interest of society. The moment it draws apart, and tries to set up a snug little ecclesiasticism, with interests of its own and a cultus of its own . . . the moment it begins to teach men to be religious just for the sake of being religious—that moment it becomes dead and accursed, etc." Now we know that God made us for Himself, and that the primary end of our life in this world must be to draw near to Him and to perfect ourselves that we may live with Him and glorify Him forever. Religion is a bond and communion with God, of which the Church is the embodiment and expression ordained by God Himself. To be religious for the sake of being religious, if properly interpreted, means to be in harmony with God's own institutions for the sake of drawing near to Him and conforming to His will. The Church is established to make saints, not to improve sewers. These saints are to have their eyes fastened heavenward chiefly and are to renounce the world, as well as the flesh and the devil. Holy Scripture has made the antithesis between the Church and the world perpetual; so that the saints are to live in the world as not of it. This does not mean, Mr. Gladden to the contrary notwithstanding, selfishness or lack of concern for the welfare of those about us. For sainthood is by nature the cause of humility, brotherly love and sacrifice. The point to be insisted upon is that Christian motives are heavenly even in brotherly relations. The saints seek the salvation of souls, their own included, and their external philanthropy is but an inevitable incident in this, and not the primary motive. The things of this world pass away, and are but the difficulties under which God permits the souls of men to be tried and perfected for a life hereafter. Mr. Gladden's humanitarianism is shared by many. It is the spirit of the age, and exceedingly anti-Christian. It accounts for the attempt to re-interpret Holy Scripture, and to distinguish between the Church and the kingdom *in re*. We refuse to take either horn of the dilemma offered on p 5. The terms are not synonymous nor does the kingdom cover a larger area than the Church. The terms in truth signify the same thing throughout Holy Scripture. The difference between them is that they relate to that thing under different aspects. The kingdom is Christ's visible society as ruled by God in Christ's Person. The Church is that same society as containing the assembly of those who have been called of God to become saints. Mr. Gladden advances no scriptural argument for his attempt to refer the terms to different things, but covers up the weakness of his position by the use of irrelevant, although ingenious, analogies drawn from secular sources. His book is vigorous in style, but reads like a newspaper article, with its coined words and Americanisms. It is superficial, and betrays more secular reading than scriptural. We confess a certain weariness as we read it, and would not have noticed it, at the length we have done, had it not represented a widely prevalent mental atmosphere, full of fussy ferment, froth, and secularity, misnamed Christian.

THE indefatigable Mrs. Molesworth has recently finished a long story for older girls, which Thomas Whittaker will issue next week. It will bear the simple title, "Blanche; a Story for Girls."

THE ISSUE of *Current History* for the second quarter of 1894 contains 224 pages, is beautifully illustrated from original photographs, and deals with hundreds of topics in all parts of the world, prominent among which we note the tariff question in the United States and Canada, the Pullman boycott, the great coal and railroad strikes in the United States, Coxeyism, the assassination of M. Carnot, and the development of anarchism and socialism, the Korean imbroglio, the work of the 53rd Congress, Canadian affairs, the crisis in Newfoundland, political movements in Europe; the crisis in Denmark, Servia, and Bulgaria; and the final settlement of the Hawaiian question. (Published by Garretson, Cox & Co., Buffalo, N. Y., $1 50 a year).

Letters to the Editor

PRAYERS FOR THE CHURCH

To the Editor of The Living Church:

Please allow me the use of your columns to beseech my brothers of the laity to especially remember the Church at this Ember season with fasting and prayer as she desires. The divinity schools will soon be opening, and your columns of late show a more especial need at this time for our prayers for the Church's welfare. Especially do I request the great St. Andrew's Brotherhood and Church Clubs of our country, beside all pious laymen at their daily devotions. The clergy, I hope, need no such admonition.

W. H. HAYNES, M. D.

Brooklyn, N. Y., Sept 10, 1894.

THE CHURCHING OF WOMEN

To the Editor of The Living Church:

I am rejoiced to see your issue of 1st inst., drawing attention to the above duty, in your notice in the News and Notes column, of the Churching of H. R. H. the Duchess of York, in the Chapel Royal, St. James', London. With you I trust so noted an example of obedience to a plain and unmistakable rule of the Church will not be without its due weight upon the mothers of our future Church men and women.

The public observance of this most fitting form of "thanksgiving of women after child-birth" is all too rare in this country, though not quite so infrequent here as, by your remarks, I should judge it to be in the United States. Only a week ago I dropped in to a week-day Evensong in a church in New Brunswick, when a lady of good social position came forward to the chancel arch and was churched. The congregation for a week-day afternoon was quite large; there were between 40 and 50 present.

In my own experience, I confess, the practice is rare. But I can at least say that I have been called upon to perform the ceremony in each of the three parishes over which I have presided.

PRIEST.

Nova Scotia.

LAY READERS. AN ANSWER TO "S."

To the Editor of The Living Church:

In your issue of Sept. 1st is a letter from "S." in reference to lay readers. It contains the astonishing statement that this order of laymen "hurts the Church more than it helps." Is "S." aware that, on any given Sunday, hundreds of places in the United States could by no possibility have any service of the Prayer Book if it were not for the self-sacrificing labors of readers? And this because there are not sufficient priests to hold services, and not sufficient money if there were priests. Is "S." aware that from colonial days to the

present, lay readers have done pioneer missionary work, founded parishes, gathered congregations, built churches, prepared people for Baptism and for Confirmation, kept congregations from scattering, when the bishop could send no priest? Scores of bishops testify that readers have done, and are doing, these things in the United States and in the English Colonial dioceses.

Again, "S." calls the order of readers anomalous. Can this term be rightly applied to an office which existed in the Jewish Church, and which we learn exercised its function in the early ages of the Christian Church, as if carried over from the one to the other? It must be remembered that the New Testament shows that the Apostolic Church had other orders than the three of the sacred ministry. Is an order rightly called anomalous which is mentioned by Tertullian, whose duties are outlined in the Apostolic Constitutions, and which was recognized by canonical law? At the time of the Reformation, provision was made for the continuance of the order, and the ordinal prepared in the reign of Edward VI. had an office for the "Admission of Readers." Convocation in England revived the order in 1866, after about a century of disuse. But apart from this, it is the inherent right of a layman to lead, in the worship of God, his friends and neighbors who will gather with him, no priest being obtainable.

Again, "S." objects to readers making addresses, or "preaching," if you will. Let me call the attention of "S." to a report which was presented to the General Convention of 1877, as appears on pages 267-269 of the journal. The report was adopted without a dissenting vote. The names attached to it are a sufficient pledge of its faithfulness to Catholic principle and order. Among those names are Henry C. Lay, F. D. Huntington, J. B. Kerfoot, Geo. F. Seymour, etc. It asserts that: "It is a narrow and imperfect view of the constitution of the Church which regards the priesthood as the only agency which is to be employed in the extension of the kingdom of Jesus Christ in the world. . . . In the days of the Apostles, mention is made of evangelists and teachers as classes differing from the three orders of the ministry. In like manner, the great preaching orders of the Middle Ages were laymen who went forth and preached the Gospel to the poor. . . . The priestly and prophetical functions are not necessarily identical. . . . . Your committee recommends a more widely extended use of lay service in the great work of making known the Gospel of Jesus Christ." The report then urges the training of laymen that they "might be used in the work of evangelizing and teaching." It says that what is needed to make the system of lay reading efficient is that laymen shall be trained to give "earnest teaching and exhorting face to face," especially in work in country districts.

We might well ask "S." which is the best way: to leave the people of our rural districts to the preaching of a perverted gospel, by self-constituted sectarian preachers, or for well instructed, sound Churchmen, acting under the license of their bishop, to go out and preach to those who will hear them, the Gospel of the Kingdom? This is being done in many places, and the condition of affairs demands that it be done everywhere, if the people of the country are to know anything about the Church.

As to lay readers solemnizing holy matrimony, since the Canons of lay readers distinctly forbids a reader to use that office, "S." must surely be mistaken in the statement he makes.

It seems as if "S." had in mind some services of lay readers which have been unsuccessful, or where defined functions have been overstepped. This is unfortunate, but certainly it affords him no ground for a sweeping condemnation of the great and growing work which readers are doing in associations, and as individuals, throughout the entire Anglican Communion. He might, with equal reason, condemn the work of the whole priesthood, because some priests are failures, or because some disregard rubrics or canons, or because some, if the papers report correctly, teach "damnable heresies" as to the birth of our Lord.

If "S." will send me his name and address, I will gladly forward him some literature which may enlighten him as to the Order of Readers, and as to work done by men of the order, acting under authority.

HENRY B. RESTARICK.

San Diego, Cal., Sept. 5, 1894.

THE DECLARATION OF THE NINETEEN AND ANGLICAN DOCTRINE

To the Editor of The Living Church:

The Declaration of the Nineteen is certainly an extraordinary document. It marks an advance in the statement of Eucharistic doctrine concerning the celebration of the Holy Eucharist beyond any which has yet been made among us. It may be asked, however, of these statements, not, "are they true?" but, "are they Anglican?"

As I read history, if there was any one thing clear in the "Reformation Settlement" it was that priests were not to celebrate the Holy Communion unless there were persons, there and then, to commune with them. I have nowhere found in Anglican theology or in Reformation literature, any such statement as that put forth in the Declaration of the Nineteen, that "the Communion of the priest is quite sufficient for the integrity of the service." Such has not been the idea in England, and I question whether any good High Churchman would for one moment think of celebrating, if there were none to receive with him. Nor do I find that the Anglican Church has been desirous that her priests should have the "privilege and joy" of their priesthood, by celebrating when none were ready to receive with the priest. Quite the contrary rather, for, in King Edward's First Book, we find that the priest, after consecration, is directed at once, before his own reception, to turn to the people, say the "Ye who do truly," the Confession, the Absolution, the Comfortable Words, and the Prayer of Humble Access, and then, and not till then, is he directed to receive the Sacrament himself, and then to deliver to the others present. This was a direct change from the old service, in which the Communion of the priest was separate from the people, now it is united and made one with them. All this certainly does not teach that "the Communion of the priest is quite sufficient for the integrity of the Sacrament," according to Reformation ideas.

The other point made in the Declaration is, that "it is the right of all communicants to assist at Celebrations at which for sufficient reasons they are not prepared to communicate."

This is also a statement away beyond Anglican teaching, practice, or tradition. Surely we all know that if there is any one thing ingrained in the vast body of Anglicans of to-day, it is that they have no business to be present at Celebrations unless they are then and there to receive. This is the result of all the teaching of the past, and is most certainly a distinctive "Reformation Settlement."

Now while I say that the two points made by the "Nineteen" in their Declaration are un-Anglican, I do not say that they are un-Catholic, or untrue. On the contrary, I deem them both true and Catholic, but it is equally true that such ideas do not come to us from the Reformers, but from the pure fountains of the ancient Catholic Faith. In vain may one search for such Catholic doctrines in Anglican cisterns. The statements of the "Nineteen," blessed and true as such statements are, are as outside of the Reformation Settlement" as the "omissions" and so-called "mutilations" of some of our priests. Such "omissions" and "mutilations" are as outside of Anglicanism as the Catholic statements of the "Nineteen." They are both the instinctive results of similar emotions.

The "omitters" and the "declarers" both have in their inner being the knowledge that our full heritage is not in Anglicanism, but in something greater, grander, more glorious than any such thing, even in the Holy Catholic and Undivided Church.

Out beyond Henry the Eighth, Anne Boleyn, Edward, Cranmer, Parker, Bucer, and all the rest of them, we look and cleave to the Apostolic Fathers, to Ignatius, to Polycarp, to Basil, to Chrysostom, and the rest.

We may as well admit that the statements put forth in the Declaration are not Anglican, but in admitting this, we must claim the privilege of going to a more primitive age and condition than the Reformation period.

Men like Mahan, Ogilby, and John Henry Hopkins, were Catholic and American enough not to be hidebound by Anglicanism, and were not Anglomaniacs, hence their larger vision kept them with us. John Henry Newman found the Anglican cramping irons too galling for his free soul, hence he turned from Bramhall and Usher, and all the rest of them, and said: "My soul be with the saints." Those of us who believe with Mahan and Hopkins will not accept any Anglican mutilation as a finality, but will with the "Nineteen" strive for the two points, which they state so well—and with all the authority of their distinguished names—points so Catholic and so true, but which are not declared in the present Prayer Book, Constitution or Canons of the Protestant Episcopal Church.

Let the truth prevail, even if it is brought forward in strife and debate.

A NEW YORKER.

To the Editor of The Living Church:

In view, as I take it, of the terrible inroads that are being made on the doctrine and the discipline of Holy Church by Unitarianism on the one hand and a false Catholicity on the other, a certain few of our priests lately put forth a Declaration in relation to the Communion Office, whose purpose, I doubt not, was to reassure those persons who, for various reasons, such disloyalty on the part of bishops, priests, deacons, and candidates for Holy Orders as we are, unfortunately, too familiar with, was calculated to disturb and vex.

With all due respect, however, to the honored names appended to the Declaration, I ask firstly, *Cui bono?* I ask, secondly, by what authority the Declaration was drawn up and set forth? If it is not claimed by the dignitaries that they represent, officially, the Church in this land, their words, however well meant, can affect none save the members of their own congregations and their own immediate social circle. This object could have been much better and less clumsily served by a sermon. What we want is not so much a Declaration on the part of a few well-disposed, Catholic-minded priests, as a Declaration set forth by the entire episcopate, and nothing less than this will suffice. If for various causes, into which it is not my purpose to inquire at present, the Prayer Book and the Canons of the Church are so obscurely worded as to leave loopholes for the disloyal on either side, then most emphatically no Declaration such as that lately set forth over the names of a few priests, can make the words plainer or the loopholes fewer in number. I know a good and learned priest of the Church to whom the present situation in our Church has grown almost intolerable, and his faith is being sorely tested. Of what use can our Declaration be to him? Honestly, by reason of the fewness of the names appended to it, it has rather increased than diminished his mental and spiritual woe, albeit, the number, no doubt, might have been largely increased.

On a recent occasion when the bishops of our Church were approached by the editor of an Eastern journal on the subject of the grounds of reunion, their replies almost to a man were the same. We are in the hands of these, our Fathers in God, and we want a Declaration from them both in relation to Massachusetts Unitarianism and also to the disloyalty of those who mutilate, by addition or substraction, the Book of Common Prayer.

Right cordially do I sympathize with the letter of "Evangelical-High Churchman," in your last issue. It ought not to be a hard matter to obtain, it is certainly not too much to expect, common honesty in every bishop, priest, and deacon in the Church and also in all candidates for Holy Orders. It is more important that we should have a holy than a learned ministry; and if, for various reasons, we cannot have learning and holiness of life and purpose in those who are appointed to offer the spiritual sacrifice at the Holy Altar, let us in the name of the Lord take the holiness and give the learning to the Unitarians in Massachusetts.

FREDERIC E. J. LLOYD.

St. Matthew's church, Bloomington, Ill.

P. S.—We do feel thankful for the manly honesty and the fearless Catholicity of THE LIVING CHURCH. F. E. J. L.

DR. PERCIVAL'S ARTICLE

To the Editor of The Living Church:

Referring to the Rev. Dr. Percival's article on p. 385 (No. for Sept. 8), will you or he be so kind as to explain, 1st, the statement made at the end of the second paragraph: "It being taken for granted that (as one good old Anglican bishop said) in the doctrine of the Sacrifice there is no difference between Rome and ourselves." 2nd. Also, at bottom of middle column, the question is asked: "Is there any *Catholic* precedent, etc." The answer is, "affirmative in the most positive manner," and its authority is taken *only* from the "Roman rite." Are we to accept "Catholic" and "Roman" as synonymous? If not, 3d, is it an authority to us? S.

Kirkwood, Mo., Sept. 9, '94.

To the Editor of The Living Church

The article entitled "The Liturgical Impropriety of Omitting Certain Parts of the Communion Office," contains several inconsistencies which, I doubt not, appear to some of your readers very unfair. May I be permitted to point out what seems to be the most glaring of them all?

Dr. Percival endeavors, apparently, to persuade us that Roman Catholics always say Mass in the same way, whether communicants are expected or not. Now the Romans, like our own Ritualists, always say *Confiteor* before ascending to the altar, but in Masses where there is "a probability amounting to a moral certainty," that there will be no communicants, they omit the communicant's *Confiteor* with the liturgical Absolution, and the communicant's *Domine, non sum dignus*, and omit these parts of the service deliberately. This we can learn from any respectable Roman work on the subject. But knowing, Mr. Editor, the scholar's proverbial contempt for unripe learning, I purposely refrain from making quotations, contenting myself with a statement based on personal observation. In some of the most respectable Roman churches and cathedrals in Europe, at certain Masses they do not say the communicants' confession, give liturgical absolution, or even prepare the rail for would-be communicants. Dr. Percival can perhaps tell us if this custom is not in vogue in all the respectable Roman churches and cathedrals in Europe. What then is the logical outcome of this? The Romans are as guilty as the Anglicans who omit the communicants' confession with its absolution, and are acting contrary to the mind of the Catholic West; in other words, they are acting contrary to their own mind. How those European bishops and others would wince, if they could only be persuaded of the enormity of their transgression!

While the result of Dr. Percival's article may be to wound or kill certain of his own party, he has—horrible to relate!—done the far greater mischief of sending a thunderbolt into the very midst of the admired hosts of Rome.

I doubt not, Mr. Editor, that your sense of fairness will allow a little space in your columns for this statement from the other side, even if it comes from one who rejoices in the privilege of saying the "shortened" Mass, when he is sure that no one is to receive.

HENRY B. GORGAS.

St. Ignatius' church, New York City, Sept. 8, 1894.

The Household

Before My Fire

BY O. W. R.

Before my blazing fire she stands,
My child in artless glee,
And stretches forth her tiny hands—
A vision fair to see!—
To catch the warmth and dancing light,
As twilight fadeth into night.

The pretty picture kindles thought,
And turning from my book,
I catch the glow her face hath caught,
And in her eye the look—
The wonder-look, th' unspoken "why?"
That always lurks in childhood's eye.

A moment thus, then to my knee
She comes, and takes my hand,
And prattles for her fav'rite glee
Of far-off time and land;
And as to her, so unto me
Dreams come, while flames dance merrily!

O simple faith of childish years
That holds out hands to Light!
That beams through eyes bedimmed with tears,
Or with new joy bedight!
Alas! that we, when older grown,
Find Faith, with childhood, fledged and flown!

Too oft 'tis so, but as we pass
The milestones on life's way,
We see on each, as in a glass,
God's wonderful display
Of blessings, seeming dearer now
Than when we passed them by, I trow!

Ah! little maid, (before my fire
Oft standing and oft sleeping)
Thy grace hath kindled a desire
To firmer faith be keeping;
And so I stretch my hands and try
To catch the gleaming of thine eye.

—*Lowell Mail.*

An Interrupted Expedition

BY S. ELGAR BENET.

Urith stood in the door-way, and held the lantern high above her head. Around was the darkness of the early September morning, and the sound of insects chirping from the grass.

In the circle of light before the step the old horse waited patiently. The worn saddle-bags were packed with marketing; bunches of herbs hung from the pommel of the saddle—rue, tansy, saffron, sage, thyme, and sweet lavender. A basket of eggs and a can of milk stood near, but Drusilla, the usual rider, lay upon her bed, the victim of sudden rheumatic pain.

Urith went in and stood at her side.

"Oh! my back—my back!" moaned Drusilla, "the misery never has been so bad before. I can't stand up, I can't sit up straight, and what we'll do I don't know, with the stuff gathered, Dobbin all ready, and nobody to go to market."

"It needn't matter if you're sick," said Urith.

"Hear the child! Does she think people pick up money on the road, or gather it from bushes like blackberries? It does matter about the marketing. There's three dollars worth o' stuff in the saddle-bags, and all the herbs I saved on purpose for to-day."

"But just this once."

"And what Mrs. Duncan'll do without her eggs and her can o' milk, and—oh, dear! oh, dear! Dobbin might as well go back to the stable."

Urith's face assumed a delighted, half frightened expression.

"Drusilla—"

"Be quiet, child. Do you want to wake your mother?"

She came close to Drusilla's side.

"Why couldn't I go to market? No—don't say I can't; don't say anything till I tell you. I know all about it, I know every step of the way. I've been with you twice, and I'm not afraid. Atraid? I should say I'm not. Dobbin is just as safe!"

Dobbin was old, so old that his only duty was a leisurely trip to and from town on market days.

"I ain't afraid of Dobbin, Dobbin can be trusted," remarked Drusilla sententiously.

"But you can trust me, you know you can. I haven't done one thing you told me not to since I broke the big dish."

"And the three saucers."

"It was the dish that knocked the saucers down. Since then I haven't done anything wrong. You can trust me. I'll do everything you say, and I'll be fifteen years old next Christmas."

Drusilla considered. It did not seem out of the way that in case of necessity a girl of fourteen should ride alone through the early morning to the town some miles distant. She had a high sense of obligation to her customers; she thought, with a feeling of appalling deficiency that almost stifled her pain, of Mrs. Duncan's indignant surprise at the non-appearance of her dozen eggs and her can of milk, but she doubted Urith's business qualifications.

"What do you know about prices?" she demanded, lifting her head, "you'd take what anybody had a mind to give you."

"Indeed I wouldn't. I'll borrow Mr. Brice's peck measure, and ask him the price of beans, and I'll save the milk and eggs for the people that always buy them, and I'll take the herbs to aunt Hibby, and I'll tie up the money in the corner of my handkerchief—I'll be so careful."

After a while Drusilla asked:

"What would your mother say?'

"Just what you say, Drusilla. She'll be satisfied it you are."

The mother was a frail little woman, who all her life had relied upon the decisions of others.

Drusilla found the pain hard to bear, so was the thought of the useless marketing.

"Is your hair combed?" she asked.

Urith bent her head for inspection.

"And your dress—is it clean—washed and ironed? Because no girl that ain't tidy shall go to market in my place."

"I ironed it yesterday, and put it on this morning. *Will* you let me go, Drusilla?"

"Hold up the candle, and let me look at you."

Urith held the candle as high as she could reach.

Drusilla saw a strong, healthy girl, small for her age, perfectly neat, with a self-willed, rosy face, and a crop of thick, light hair, cut rather unbecomingly just below her ears. She hesitated, but said finally:

"No, you can't go. Put Dobbin back in the stable, and get to bed."

When Urith left the room, Drusilla said, as she turned on her pillow:

"They say the British is coming up the bay. I don't believe it, but I'm glad I thought of it. They've been coming up the bay all summer. British wouldn't keep me away from market—I'd like to see 'em. Nothing would but this rheumatism."

Urith stood by Dobbin for a long while; she took the bridle in her hand, and made as though she would lead him back to the stable. She said, half aloud:

"I don't believe she'd care at all! She'd almost made up her mind to let me go. She's afraid I don't know about things, and I do. I don't believe she'd care."

She went back to the house for her sunbonnet, then she clambered into the saddle, with great difficulty, for she had the basket of eggs and the can of milk to care for. She shook the bridle, and Dobbin walked out into the narrow road.

"Good Dobbin, good Dobbin," she said, "we'll get on at market after all."

She amused herself with the chirping of the insects, and in distinguishing the odors which a warm wind, blowing over horse-mint and penny-royal and ripening wild grapes, wafted around her.

When she thought of Drusilla, conscience reproached her with disobedience, and she immediately began to think of something else. She had lived all her life upon the small farm upon which her mother's people had settled. Her father had been killed in a skirmish with the British in one of the many endeavors made by the mother country to reclaim its promising bantling.

Drusilla was Urith's highest authority. Long ago she had come to the farm-house, a friendless creature seeking any shelter that service might earn. She had made herself a tower of strength to the woman and child. If she domineered occasionally, they submitted, and forgave her, for they knew she loved them, and that their interests were always superior to her own

With the help of a negro lad, Drusilla worked a few acres, and marketed the product. There was no task too hard for her willing arms.

As the hour drew toward dawn, Urith heard strange noises from the direction of the town—the smothered report of small arms, or the occasional bursting of a shell. Both she and Dobbin had lived lives too isolated to anticipate danger. She might have learned from Drusilla, who heard much talk at market, of a proposed attack by the British, but Drusilla professed a lofty disdain of all that was said on the subject, and refused to repeat it.

The landscape came out of the September mist, and resolved itself into swelling outlines of russet woods, or long slopes running down to the water's edge. Away to the southward the blue line of the bay was lost in fog. Through a vista in the trees she looked toward the town. She straightened herself in the saddle, and felt to see that the milk can was safe.

Like a little maid before her, she fell to counting the profit she would make from the things she had in charge:

"A dollar's worth of beans; fifty cents for the herbs, three levies for the milk, and—"

There was a crashing through the bushes on the right; her cheeks paled, her heart sank with fright. Dobbin stopped suddenly. "Oh, I wish I had minded Drusilla," she gasped.

A number of men came out on the road, they supported another, who was badly hurt.

Urith had never seen such brilliantly clad creatures, though their red coats were torn and stained with smut and powder.

They paused to take breath so near her that she might have touched them. They, too, were surprised at her appearance one of the men, as he took off his hat and wiped the perspiration from his forehead, asked over his shoulder:

"Where are you going, my pretty maid?"

From

High Government Authority.

No authority of greater experience on food products exists than Dr. Henry A. Mott, of New York. Dr. Mott's wide experience as Government Chemist for the Indian Department, gave him exceptional opportunities to acquaint himself with the qualities and constituent parts of baking powders. He understands thoroughly the comparative value of every brand in the market, and has from time to time expressed his opinion thereof. On a recent careful re-examination and analysis he finds

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2nd. The ingredients used in its preparation are of the purest character.

3rd. Its keeping qualities are excellent.

4th. On account of the purity of the materials and their relative proportions, Dr. Price's Cream Baking Powder must be considered the *acme of perfection* as regards wholesomeness and efficiency, and I say this having in mind certificates I have given several years ago respecting two other baking powders.

The reasons for the change in my opinion are based on the above facts and the new method adopted to prevent your baking powder from caking and deteriorating in strength.

HENRY A. MOTT, Ph. D., L. L. D."

"I'm going to market, sir," she answered.

"It's not likely there'll be much of a market in the town yonder, to-day, I take it. You'd better turn back. The further away you find yourself the safer you'll be."

She shook her head.

"I reckon I'll go on."

The light grew brighter in the shaded place, the milk can hanging from the pommel reflected it.

"I'm burning up wi' thirst," complained the hurt man, "if I had but a draught o' water I could get on. What has the gell in yon can?"

Urith looked upon his drawn face, and felt sorry for him. She thought he must be very old; he was gray, and had deep wrinkles around his eyes, his lips were parched as if from fever.

"It's milk for Mrs. Duncan. She's a regular customer, but"—hesitatingly—"may be I could spare you a little."

She offered the can, he drank eagerly, then the next man said, "By your leave, lassie," and the next, and the next, until there was not a drop left.

"Oh, dear!—dear!" she cried in dismay, "what will Drusilla say now!"

The men plunged into the woods on the other side of the road; but one came back and pressed a coin into her hand. He was sun-burned, and a streak of powder across nose and cheek gave him a grotesque expression.

"Take this," he said, "and if the regular customer complains about the milk, tell her His Majesty's soldiers had greater need. Good-by."

Urith called him back.

"Please, sir," she begged, "would you mind picking up the lid of the can? Because if I get down there's no fence at hand to get up by, and Drusilla's very particular about her cans."

He handed her the lid, and disappeared.

The empty can swinging from the pommel reproached her mutely. What could she say to Mrs. Duncan? The milk was gone—there was this to bear in addition to her disobedience; but she had no idea of turning back.

Further on she saw the water gleaming, and, quite near, a body of men coming up the road. They wore the national uniform, and carried muskets over their shoulders. The foremost laid his hand on Dobbin's bridle.

"This is no time for a girl to be abroad," he said. "To market? There'll be no market to-day I'll warrant."

"Oh, sir," faltered Urith, "I think you're mistaken, for Drusilla attends regular."

The man shook his head.

"There'll be no market to-day, and I'll tell you why. The British are in the bay; they've fired upon the fort, and a company of 'em have set upon the town, but they were beaten off—sent right about with fewer men than they brought; and the women will not be thinking about going to market this morning, let me tell you. Didn't you hear the firing?"

"Yes."

She found it hard to believe there would be no market; market-day stood for stability. Taught by Drusilla, she could not comprehend its being put aside even by a battle.

"Turn around and go home," said another, "you'll not be able to get more than a piece further."

As she laid her hand on the bridle, he asked:

"Did you pass anybody on your way?"

"I met some men a while ago."

"Were they the enemy?"

"Sir?"

"What color were their coats?"

"Red."

"How many?"

"Five; but one was hurt," then ruefully, remembering the empty can, "and he drank all of Mrs. Duncan's milk."

"Have you given drink to the enemies of your country?" cried an old man in the rear, "when I was young, forty years or more ago, a girl would have emptied that can upon the ground before she would have offered it to nourish an Englishman."

Urith was very much afraid, though she answered:

"I did not know he was an enemy, but if I had known it, and he had looked so weak and sick, I would have given him the milk."

The old man made a gesture of impatience. He brought his musket so close to Dobbin's nose that the horse stepped suddenly backward, and the basket of eggs, in the unguarded moment, slipped and fell to the ground. It marked the utter hopelessness of the expedition more certainly than the soldiers' report of the battle. Where was the use of going to market without milk and eggs?

The man who had first spoken felt sorry for the pretty, distressed face. He said, heartily:

"That's right; when a man's down he is no longer an enemy, but just a poor creature that wants the best we can do for him. And you're no less glad that the British are beaten for that, eh?"

"No, sir."

"No. And now get home, this is no place for you."

He turned the horse's head, and Dobbin, left to himself, began leisurely to retrace his steps.

Urith went over the long, red road a picture of despair. She was too miserable to remember that she was hungry. The herbs hung in wilted bunches around Dobbin's shoulders; the empty basket and can were eloquent of failure. What could she say to Drusilla? She felt that she would never be trusted again; that she deserved the unfortunate ending of an expedition begun in pride and disobedience.

It was nearly noon when she reached home. Her mother and Drusilla were looking out anxiously from the porch; they ran to meet her when Dobbin stopped at the bars.

"Has anything happened?" asked one.

"I hope this will teach you a lesson," cried the other.

Her disappointment and mortification found vent in tears. She sat up on Dobbin's back, and sobbed aloud.

Drusilla scolded, her mother comforted her.

By and by the whole story was told. Drusilla was doubtful as to the soldiers with red coats. Urith remembered the coin which one had given her; she feared it was not of much account. She untied the hard knot in the corner of her handkerchief, and held out the piece of money.

Drusilla knew the value of English gold, and that the yellow coin represented more than her marketing was worth. She ceased to scold; she even acknowledged that she ought to have told Urith about the British.

"I heard some talk of a commotion last market-day," she said, "people were saying the British was coming up the bay, but they've been saying the same thing for dear knows how long. Who knows what to believe?"

And in the evening, when she and Urith talked the affair over, while they shelled the beans for a future market-day, Drusilla said, impressively:

"Yes, you are to blame for doing what you were told not to do, and you've had what you deserved. May be it will do you good, and you'll mind your elders next time, so I'll say no more about it; for I've noticed that people are not likely to forget in a hurry the punishment they bring on themselves."

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Children's Hour

Reverence

BY S. F. E.

Reverence includes respect for whatever is connected with the Holy Christian Faith.

To be wanting in reverence is a very serious fault.

There was once a crowded evening party to which I had been invited. The weather was warm, and the doors were all open. Happening to look down, I saw that to keep open a door near which I was standing, a large heavy book had been placed on the floor, where it must have been touched by the feet of the company.

That book was the Holy Bible!

The Holy Word of the Lord God of heaven and earth, placed on a floor, at a party!

In a milliner's shop a lady came in and asked to speak to the head of the establishment. A young girl behind the counter said to a companion: "Call Mrs. Blank, she is in her *sanctum*, trimming those new hats."

In the nursery of a public institution, a visitor chanced to look towards a curtain, before an open door. A young lady, one of the managers, remarked: "That is the *sanctum sanctorum*, where the bath tubs and sponges are kept."

My young friends do you know the meaning of *sanctum?* Do you know the meaning of *sanctum sanctorum?*

The temple at Jerusalem was built according to directions received by Moses, at Mt. Sinai, for the building of the tabernacle, in which the people of Israel worshipped, while they were wandering in the wilderness. This tabernacle was to them the house of God. The tabernacle was to the Israelites what our churches are to us, but in one respect it was more sacred than our churches to-day. The presence of God appeared there visibly in a bright, miraculous cloud, which human eyes could behold. This Holy, Divine Cloud was called the Shekinah. The most sacred part of the tabernacle was divided into two compartments. In the first, the holy place, the priests performed part of the service. The second contained the ark, with the Ten Commandments written on the two tables of stone. Above the ark was the Mercy Seat, between two golden figures of cherubim, where the bright, holy cloud of the Shekinah appeared, revealing the Presence of God.

Children, the word *sanctum* means the holy place of the tabernacle of the Israelites, where Moses and Aaron worshiped the true God, more than three thousand years ago.

The words, *sanctum sanctorum*, mean the most holy place, containing the ark, and the mercy seat, where the Shekinah, or Holy Cloud of God's presence, appeared. This part of the tabernacle was held so sacred that no man dared enter there, excepting the high priest, and he only once a year.

Now is it possible that people calling themselves Christians can use words of such fearfully solemn meaning, with such disgraceful irreverence!

The answer from Holy Scripture is simple: "My people doth not consider."

For want of this consideration we hear almost every day, alas, these most sacred words applied in a shockingly trifling way. We hear of the *sanctum sanctorum* of the editor of a newspaper, that newspaper perhaps containing in its columns much that is utterly trifling, possibly also much that is evil and degrading, in different articles passing through the editor's rooms. Very many other instances of the abuse of those sacred words might easily be given.

Words so sacred in themselves applied with such desperate flippancy, give to a humble Christian a feeling of real horror; they cause a shudder.

Unhappily many quotations from the Holy Scriptures, from the Prayer Book, from the catechism, are very frequently met with in modern books, used in the same careless manner.

It will suffice to note one passage from our Church Catechism to be found to-day in many novels and magazine articles. The passage referred to relates to one of the most solemn subjects of human life, to the Holy Sacraments.

Question—"What meanest thou by this word sacrament?"

Answer—"I mean *an outward and visible sign of an inward and spiritual grace* given unto us; ordained by Christ Himself."

The solemn words italicised may be found in many volumes, recently published, used in the most trifling way.

We might suppose that any man or woman, having even a grain of Christian faith, would shrink from such shamefully irreverent use of words so sacred in their true meaning.

But, alas, "My people doth not consider!"

My dear children, as you grow older, never repeat words from the Holy Bible or from the Prayer Book, in a careless way. It is to be feared that the sin of irreverent use of sacred language may be classed with those "idle words," for which our Lord has declared that an account must be rendered at the Day of Judgment.

There is another phrase of most solemn meaning connected with the spiritual life of the holy Apostle St. Paul as related by himself, which is used every day, on most trivial occasions with a vulgar audacity, and a shameless profanity, almost incredible among a people calling themselves Christian. We read and we hear with horror the sacred words, "seventh heaven," applied in a manner so trivial that it is little short of blasphemy! Alas, again, "My people doth not consider."

Make good and reverent use of your own copies of the Holy Bible and of your Prayer Books and hymnals.

If those books connected with the Lord's service become worn out, and can no longer be used, carry them to your older friends, that they may be respectfully burned. Never throw part of an old Bible, or Prayer Book, or hymnal, into a waste paper basket. Treat even the fragments of those sacred books with reverence.

A Frugal Meal.

It's house-cleaning time. Every one tired and cross; every thing out of place and wrong end foremost. No time to fool away in cooking; no fire, probably; no appetite, perhaps; no comfort, certainly.

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SEPT. 25
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Maxims for Preserving Time

FROM *Good Housekeeping*

Never use poor fruit; "get the best."

All canned fruit should be kept in a cool, dark place.

Second quality materials never yield first quality products.

Pickles should always be kept in glass or in hard stoneware; never put them in tin.

The filling of jars may be greatly expedited by the use of a grocer's funnel and a small milk dipper.

Watch sweet pickle for a few days after it is made, and if it shows signs of fermentation give it a scalding.

The failure to secure good sauces or pickles is due to an error in the process; there is no such thing as "luck."

Never, under any circumstances, use shriveled or withered and stale fruit for any kind of pickling or preserving.

It is very important in all pickling to use only cider vinegar; the manufactured kinds often contain very harmful acids.

Jellies may be easily covered by pouring melted paraffine upon them when quite cold. This hardens at once and is air tight. A paper should be put over to keep off the dust.

Pickles should be kept well covered with vinegar, and not be used for a month after making. They are better still when a year old.

Dip the jelly bag in boiling water and wring it out as dry as possible before use; this saves loss of fruit juice from soaking into the cloth.

In all pickling and preserving, use only granite ware or porcelain-lined kettles. All metals are liable to be dangerously attacked by the acids.

Better buy one's own spices and mix them; those sold as "whole mixed spices" are not reliable, as the "mixing" is often very imperfectly done.

Boiling fruit may be poured into a glass vessel, without danger of breaking, if the glass be set on a folded cloth which has been dipped in cold water.

A good wax for sealing may be made of a pound of resin, two ounces of beeswax, one and one-half ounces of mutton tallow, melted together and run into sticks.

Seven pounds of fruit, three and one-half of sugar, and a pint of vinegar is the standard proportion for all manner of sweet pickling. The spicing may be varied to suit the taste.

All green fruits which are to be used for pickles must have a salting treatment of not less than twenty-four hours; either in a brine made of a cupful of salt to a gallon of water, or in a salt pack.

Never think any process "too much work." Read, analyze, and understand before setting to do the task, and have all the materials and apparatus conveniently at hand. Even a complicated thing becomes simple as soon as it is thoroughly understood. The end justifies the effort.

The white pound pot is still on many a storeroom shelf. It is well to make use of it for jam. Buy a package of very best toilet paper. Cut two rounds for each of your pots, each round large enough to overlap an inch. Have ready a saucer of milk, which, by the way, had better be boiled first to destroy all micro-organisms. Dip the paper in the milk one round at a time, for it left soaking in the milk it will become too pulpy. Cover each pot with a sheet, and in about five minutes, when that has slightly dried, put on a second. These will form a sort of parchment, and your jam will keep excellently. The writer speaks from the experience of years.—*Good Housekeeping.*

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"FAHNESTOCK" (Pittsburgh).	"SOUTHERN" (St. Louis and Chicago).
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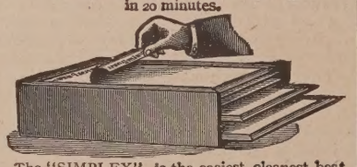

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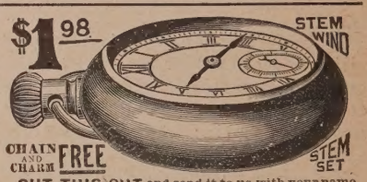

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